The Priest

Edited By Priests For Priests

June, 1955

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Papal Honors

MSGR. Augustine T. Mozier, Vicar General of the Camden Diocese, has been named Protonotary Apostolic by His Holiness Pope Pius XII.

* * *

The following priests of the Diocese of Lincoln have been raised to the rank of Domestic Prelate:

Daniel E. Cooper, Clarence J. Crowley, Howard B. Hart, Henry H. Ingenhorst, Mitchell M. Kaczmarek, John A. Kean, Charles J. Keenan, August J. Kraemer, Alphonse J. Lisko, William A. Murphy, Jerome B. Pokorny, William A. Rezabek, Francis L. Sherman, Joseph A. Tupy, and Sylvester J. Wagner.

Two Lincoln priests were made Papal Chamberlains: Jerome E. Murray and Adam J. Szmydt.

* * *

The following priests of the Diocese of Pittsburgh have been raised to the dignity of Domestic Prelate:

Anthony M. Benedik, William G. Connare, James A. Davin, Thomas F. Henninger, Carl P. Hensler, Henry L. Immekus, Joseph A. Kushner, Francis M. McCarter, Philip Moore, Edward J.

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The three new Papal Chamberlains for Pittsburgh are Paul R. Coyle, Joseph A. Keener, and Jacob C. Shinar.

Odds & Ends

THE Catholic Broadcasters' Association is holding its convention this year in Pittsburgh June 24, 25, 26. Theme of the convention will be the preparation of seminarians for radio and TV work. Those interested in attending should get in touch with Sister M. Rosalie, S.C., 600 Clyde Street, Pittsburgh 13, Pa.

* * *

St. Joseph's College of Collegeville, Ind., is sponsoring a four-day workshop in "Catholic Institutional Fund Raising" June 6-9. There will be four professional fund-raisers, laymen, to contribute advice and the fruit of their experience.

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THE PRIEST **JUNE, 1955** **VOL. 11, NO. 6**

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First Epistle of St. Paul to Timothy (iv. 16)

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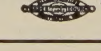

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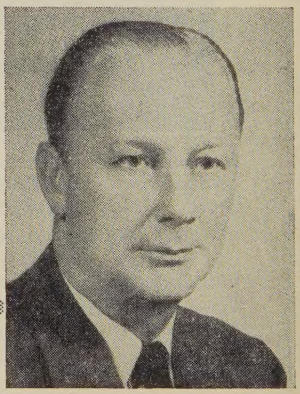

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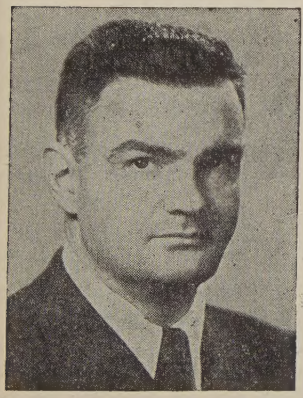

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* * *

We note that the Archdiocese of Cincinnati is supplanting "Holy Ghost" with "Holy Spirit." A directive from the chancery explained that "the word 'ghost' no longer has the precise meaning it had when first applied to the Third Person of the Blessed Trinity."

"It will take conscious effort for some time," the chancery noted, "to make the change in formulas which we have used since childhood."

* * *

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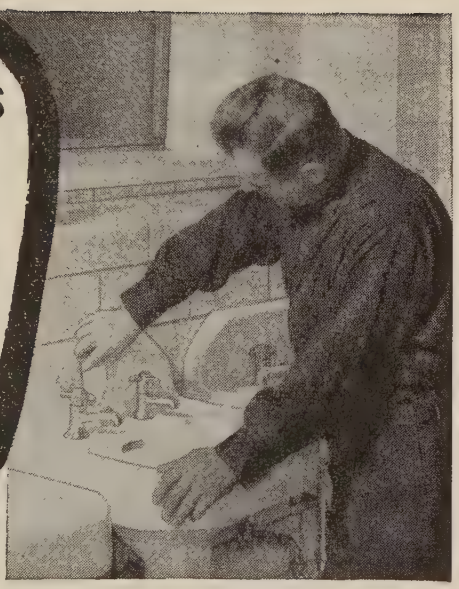

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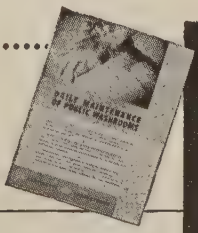

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A Thought For June

"THERE upon the paten and there in the chalice every morning is the Sacred Heart in all the plenitude of its redeeming power, of its infinite merits, of its unutterable love, of its exquisite tenderness for sinners." — Cardinal Manning.

America's Oldest Priest?

HERE in Pittsburgh we have a man who is already well into his 68th year in the priesthood. He was ordained March 21, 1888—Father William C. Kelty, pastor emeritus of St. Philip's, Crafton. Father Kelty is still alert, still active, still says Mass.

Just imagine! He was already a veteran of 18 years when this year's Golden Jubilarians were ordained!

It would be interesting to know if there is any priest older than Father Kelty in the country. . .

Maryknoll's Class of '55

THIS month, 60 young men will be ordained at Maryknoll, the largest class in the Society history. A check on the statistics of the ordination class reveals some interesting information and gives a good insight into the national character of Maryknoll.

Most of the new priests entered Maryknoll as a direct result of the war. They felt impelled to do

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something constructive with their lives, rather than destructive. Almost half the class are veterans of World War II, and every branch of the service is included.

Some attribute their mission vocations directly to their military experience. One, for example, when asked how he had come to choose Maryknoll, answered:

"While I was in the Navy, I saw the Maryknoll Missioners in Manila, just after they had been released from concentration camp. They impressed me by their spirit and joy. Later when I realized I had a vocation, Maryknoll came back to my mind. I finally chose Maryknoll because I figured it offered me the best opportunity to go overseas."

A number of other veterans attribute their vocations to seeing the need for missioners overseas.

The 60 new priests come from every section and income group in the country. One ordinand is the son of the executive vice-president of one of the largest journalism enterprises in the country. Others are sons of workers and farmers.

A total of 16 states and 28 dioceses are represented in this year's class. Boston leads the list with 12 while Brooklyn runs a close second with 10. The other dioceses represented are: Hartford, Winona, Albany, New York, Pittsburgh, Detroit, St. Paul,

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Another interesting observation of the class is that not a single priest is an only child. The average ordinand comes from a family of seven, many count 10 and 11, and one priest has a family of 15.

They come from a various collection of professions and backgrounds. Eighteen colleges are represented, from such places as Princeton, University of Tulsa and Montana State on the secular side, to Duquesne, Fordham, Villanova and Boston College on the Catholic side. Four diocesan major seminaries are also represented.

A considerable number of ordinandi had degrees even before entering Maryknoll — most Bachelors but a sprinkling of Masters. One new priest was a practicing lawyer, another a chemist, and still another an engineer. Another was an officer in the merchant marine, made 12 war-time crossings of the Atlantic, and as a missioner assigned to Africa will shortly put into a port where he has visited many times as a sailor.

The average time for the young man to become a missioner was approximately nine years, each costing Maryknoll about $1,000 a year to educate and train. So this year's class of 60 represents an investment on the part of American Catholics of about a half million dollars. But the costs do not

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end there. It takes another $500 to equip and transport the missioner to his post. Since Maryknoll is sending 57 to the missions this year, this ads almost $30,000 more to the bill. Then comes the cost of keeping the missioner in the field and paying for his church, school, clinic and so on.

Maryknoll's Class of 1955 is comparatively young. The average age is 27. The Society insists that its candidates be young to cope with the tough job of learning a new language and getting accustomed to new ways. The missioners ordained this year will go to Africa, the Orient, Hawaii, and Latin America. Africa gets the major share, since the Society is preparing to take over another new diocese there.

Our congratulations to the Class of 1955 at Maryknoll and to their apostolic teachers. They are truly following the injunction of Christ to teach all nations.

For Your Information

ACCORDING to NC-News, some individuals have reported receiving a piece of cloth on which is printed a picture of the statue of St. Anne de Beaupre, accompanied by a request that five dollars be remitted for the picture. They say they also have received a letter purporting to be from the Shrine of Ste. Ann de Beaupre, leading one to believe that the Shrine has something to do with the profits from the sale of the pictures. The name "The Basilica Company" is used by the promoters of the enterprise. The names and addresses seem to be copied from the public record

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book in which pilgrims inscribe their names at the Shrine in Canada.

Father Leopold St. Amand, C.SS.R., Superior of the Redemptorist Fathers, Basilica of Ste. Anne de Beaupre, Province of Quebec, Canada, has informed N. C. W. C. News Service that "neither the Shrine of Ste. Anne de Beaupre (Province of Quebec, Canada) nor the Fathers themselves who are in charge of the Shrine have any connection whatever with 'The Basilica Company,' 520 Fifth Avenue, New York."

"The use that the Basilica Co., of New York, has made of a letter from Father Bursar of the Basilica of Ste. Anne de Beaupre — in mailing a picture of the statue of St. Anne de Beaupre to a large number of people with a request for payment of five dollars — is indeed misleading; since it conveyed the impression that the sale of the picture redounded to the benefit of the Shrine of Ste. Anne de Beaupre. We wish to reaffirm that this is not true, and that no financial connection exists between either the Shrine or the Fathers with 'The Basilica Company.'"

* * *

Persons have reported receiving bulletins from a "St. Gregory VII Institute of Christian Rationalism (a project of the House of Mary)," Box 7482, Thirtieth Street Post Office, Philadelphia 4, Pa. The letters refer to the above-mentioned

Continued on page 496

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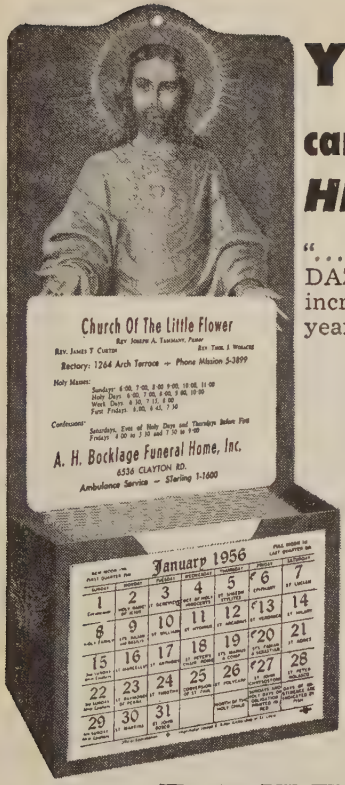
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The Priest

THE PRIEST JUNE, 1955 VOL. 11 NO. 6

Editorial Comment

Albert Einstein
1879 - 1955

THE recent death of Albert Einstein caught the attention of the whole world. The President of the United States felt he had to make some appropriate statement, precisely as President of the United States. The Prime Minister of Israel (which once offered Einstein its presidency) hailed him as the country's "foremost genius." *Pravda* uttered some careful platitude or other that seemed to have no damaging political overtones. The press in America dusted off all its scientific cliches, and one writer in a Catholic weekly went so far as to call him "the greatest man in the world." Though others of us might prefer to nominate Pius XII for this unique distinction, let it pass. What interested us most of all in this phenomenon was that scarcely anyone knew what he was talking about.

Albert Einstein's place in the Hall of Fame will be determined not by any of us but by ages yet to come. A theoretical physicist who never set foot in a laboratory (since he did not belong there in the first place) he was popularly acclaimed by millions whose only idea of a scientist is of a man who makes synthetic rubber or contrives a better TV receptor. Though his fame was greatly enhanced by the production of the A-bomb — his warning instigated the Manhattan Project — it must be noted that his fame had significantly preceded the warning, or President Roosevelt would scarcely have heeded it. It is also worthy of note that the production of the bomb itself was due to the combined labors of many other scientists whose names are largely unknown to the public. Further, in the field of theoretical physics itself who shall dare say for sure that some yet-to-be-

born theoretician may not explain the principle of the A-bomb in a fundamentally non-Einsteinian way.

Einstein himself, a humble searcher after the truth and an admirable servant of science, never maintained that he had achieved his goal, which was, metaphorically, to catch in one intricate web of reason all the concepts of modern physical science, to present an over-all harmonious view of the laws of nature. He confessed that he had "not yet found a practical way to confront the theory with experimental evidence." But this did not deter the ecstatic worshippers, for it was irrelevant to the cultus.

Here, however, lies whatever claim on world history Einstein may possibly make. He may well rank one day with Ptolemy and Copernicus, Galileo and Newton. Still the cogency of his argumentation will always be beyond the competence of the non-specialist.

Part of the Myth

Of course it is by no means true that only twelve men in the world understand his theory of relativity even if it used to be a commonplace journalistic come-on. There are dozens of good books of exposition of both the Special and the General theory, none of them easy to grasp, but all of them possible of comprehension to one who will take the time and make the effort to rid himself of older Euclidian, Newtonian and now almost inbred outlooks.

The interesting aspect is, however, that in an age of specialization only the mathematical specialist can hope really to appreciate Einstein. Your best expositions will cautiously draw the line at his mathematics: "We do not wish to attempt presenting the mathematical structure of Einstein's theory. Nobody will doubt our words that, mathematically, it is an exceedingly intricate matter." Thus a typical statement of the case in Reichenbach's *From Copernicus to Einstein*. For that matter, the case is the same with regard to the Quantum theory, "which," as Morris Cohen observed, "no one can possibly (understand) who doesn't know enough mathematics." Modern science has created a bewildering, even terrifying, world alien to common sense wherein time and space are relative to the observer, there is no absolute simultaneity, mass and energy are convertible, and the old familiar geometry of Euclid does not apply.

The point is not at all that one questions Einstein's genius. The point, precisely, is that it has been taken on faith with the exception of the relatively few who follow the argument. The further point is that genius, like charity, has in this case covered a multitude of sins.

If anything at all is certain about Einstein it is that he was

a one-dimensional giant. We feel somehow that basically he realized this; that it was the senseless adulation of the American public which eventually and from time to time threw him off balance. Thus we would explain the awkward fact that he lent the prestige of his name to some twenty-seven Communist front organizations, that he had the audacity to counsel fellow "intellectuals" not to appear before Congressional committees. "It is shameful," said the oracle, "for a blameless citizen to submit to such an inquisition." Any student of elementary logic could have told him that the very issue was whether or not they *were* blameless; whether or not they could fulfill a public obligation by testifying to the truth; and that "inquisition" is a debating term.

A somewhat similar weakness was evident in his attitudes both philosophical and theological. It may or may not be impressive to cite his testimony that "a conviction, akin to religious feeling, of the rationality or intelligibility of the world lies behind all scientific work of a higher order." But what scientist could take any other practical view of the universe—no matter the nonsense some have written in the name of Positivism? How possibly reduce the irrational and the unintelligible to a rationality and intelligibility it cannot de facto have?

To speak of "a belief bound up with deep feeling in a superior mind that reveals itself in the world of experience" sounds traditionally theistic and even commonplace, but, on Einstein's own confession, "This may be described as 'pantheistic' (Spinoza)." So much the worse for a religion which "consists of a humble admiration for the illimitable superior spirit Who reveals Himself in the slight details we are able to perceive with our frail and feeble minds." The trouble is on Einstein's terms our feeble minds cannot distinctly disengage Him from the slight details, disentangle the "we"; we are caught in contradictions.

No one should doubt the genuineness of Einstein's religious feelings or question the quality of his deep humanitarianism (wherein the heart sometimes overruled the head) but to say that they had the firm rational basis required for true faith is something else again.

It would appear from his writings that Einstein was something of a "traditionalist" both in the good and the bad sense. "To be a Jew," he wrote, "means first of all to acknowledge and follow in practice those fundamentals in humaneness laid down in the Bible — fundamentals without which no sound and happy community of men can exist." He acknowledged "the genius of our prophets." He pleaded with his people "to

hold to that spiritual orientation toward life" they had inherited from their ancient and honorable religious past. He warned them against "that total adherence to material and selfish goals threatening Judaism in our own day." He could write eloquently, too, that "the highest principles for our inspirations and judgments are given to us in the Jewish-Christian tradition." Yet at the same time perhaps unwittingly he could empty these high sounding symbols of much of their validity and, at other times write at cross-purposes to them.

The same man who could single out the Catholic Church for special praise in Germany because of its resolute opposition to Hitler could also rise up to salute Paul Blanshard. In 1940 Einstein testified, "Only the Catholic Church protested against the Hitlerian onslaught on liberty. Up till then I had not been interested in the Church, but today I feel a great admiration and a great attachment to the Church which alone has had the courage to struggle for spiritual truth and moral liberty." In 1951 after the notorious Catholic-baiter had lectured at Princeton at the annual Institute of Theology Einstein took to his feet to say, "I wish to express my gratitude to a man who is fighting the abuses of a powerful organization. We are grateful to him for his efforts." He was nearer the fact in an earlier essay when he confessed "'Religious truth' conveys nothing clear to me at all."

His bunglings outside his field of competence strongly suggest the strange figure Einstein has in part replaced, Isaac Newton, who in his turn was well nigh deified. One thinks of Newton pouring over problems of alchemy and biblical chronology, laboring arduously to expose the Church of Rome and ransacking the Apocalypse and the books of Daniel for his arguments. His achievements were nil. Not that Einstein's pleas for humanity, for social justice, for ethical ideals, are worthless but certainly they do nothing for his lasting reputation at best, and at worst some of the causes he espoused were silly or subversive.

What happened to make him appear the omnicompetent authority was simply that he came to represent Science in his personal self; he embodied the ideals of the modern world. He was the High Priest. Reporters sought out his views on "ships and shoes and sealing wax and cabbages and kings." It is not surprising that he sometimes tried too hard to oblige.

An interesting story is told of the late philosopher-mathematician, Alfred North Whitehead, that neatly illustrates what can happen to the man who canonizes fallible science while missing its distinctive merit. In

Whitehead's published conversations with Lucien Price, he frequently came back to the theme of his youthful disillusionment with theory and his rude awakening. In the 1880s, he said "nearly everything was supposed to be known about physics that could be known... By the middle of the 1890s, there were a few tremors, a slight shiver as of all not being quite secure, but no one sensed what was coming. By 1900 the Newtonian physics were demolished, done for! . . . I have been fooled once, and I'll be damned if I'll be fooled again! . . . There is no more reason to suppose that Einstein's relativity is anything more final than Newton's *Principia.*"

The exact truth is rather that Newton's physics have not been demolished — one need not go that far — but that certainly Einstein's relativity is not necessarily final. Nor is it intended to be. St. Thomas saw this essential truth in stressing the hypothetical nature of Ptolemy's astronomy as "saving the sensible appearances" of things. St. Thomas could hardly have been troubled had he anticipated the later hypotheses of Copernicus or Galileo. The philosopher need not be disturbed over Einstein or even more intangible theoretical structures. Only the man who looks to pure science for what it cannot give him will ever be disillusioned.—G. J. G.

No Entry

Last year's U. S. Supreme Court's decision on the segregation question, the "colour bar," recalled a story we read some years ago. Into a high-toned N. Y. church walked a negro. Stopped by the usher, he demanded to see the rector, to whom he said: "Sir, I'd like to join your church."

The clergyman tried to be diplomatic: "My good man, where do you live?" The negro said: "Harlem." "Then, don't you think," asked the clergyman, "that it would be wise for you to join a church in your own neighbourhood?" The negro insisted that he had already made his choice, and at last the clergyman said: "Well, suppose you go home and pray on this important step?"

The negro agreed. He came back the following Sunday and said: "Sir, I went home and prayed to the Lord like you told me. I asked Him how I could get into this church, and He appeared to me and said: 'Why do you ask Me how to get into that church? Why, man, for twenty years I've been trying to get into that church, and I haven't yet succeeded'."—**Redemptorist Record.**

A Plea For More of the Vernacular

Joseph A. Newman

Why not extend it to the missal and breviary?

IT would seem that the Vernacularists have been taking a beating, judging from the anti-vernacular articles which have appeared in THE PRIEST during the past several months.

Father Scafati contends that Latin has been an imperative factor "in the physical growth and spiritual unity" of the Church; that the Latin language has become a symbol of Roman Catholicism; and that the use of the vernacular would "create and foster currents of nationalism in matters relating to religion."

Monsignor Chapman of "Peregrinus Gasolinus" fame, goes into high gear and presents a formidable array of difficulties against a vernacular liturgy. Scintillating with gems of wisdom, the learned and versatile writer tells us that, in his opinion, the "incomparable liturgy" of the Anglicans is not nearly as impressive as the Catholic Latin liturgy. He follows up with "Practical difficulties of a very real importance," such as the problem of making the words of the vernacular fit in with the present chant, etc. Furthermore, he says that the use of the vernacular would lead to an "inevitable confusion and 'strife of tongues'" and that unity of worship would not be maintained throughout the world. He thinks that a "'permissive usage' would be worse than useless."

Father Kerrigan raises the question, "Whose English at Mass?" He says, and rightly so, that the English translation must be dignified so as to be becoming to the sacredness of the Mass, and yet intelligible to the people. There is "question of style, of prose rhythm, of graceful form of phrase, of harmony of sound, etc." We don't have such a translation of the Mass nor can we name a scholar for the job.

Father O'Reilly thinks that the presumption that more good than harm will come from the use of the vernacular in the liturgy, is "gratuitous and dangerous." He points out that the Protestants tried the vernacular and were sadly disappointed. He contends that Catholics have no need for the Mass to be said in English. With the aid of such missals as the Stedman missal, any Catholic can follow the Mass. Father O'Reilly contends that the Vernacularists are following the lead of the Protestants who, in the 16th century, rejected the Latin liturgy and introduced the vernacular. He

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Father Newman is a Louisville priest.

also contends that the use of the vernacular may lead to the establishment of national churches.

Reasons For The Vernacular

With all due respect to the foregoing, I hold that the advantages of the vernacular in the liturgy will far outweigh the disadvantages that may result from its use. I would not begin with the Mass. I would begin by introducing the vernacular into the rites of baptism, extreme unction, and matrimony; the liturgical blessings, the funeral service, the prayers and hymns of Benediction of the Blessed Sacrament, and Holy Week services. Next, I think the Mass of the Catechumens could be said in the vernacular. I would leave the silent parts of the Mass in Latin. I would not make the use of the vernacular compulsory, but optional, and under the direction and supervision of the Ordinary, observing the safeguards and precautions made by him.

I further think that a priest should have the privilege of saying his breviary in the vernacular. They who prefer use of Latin, may continue on. On the other hand, I fail to see the wisdom or the necessity of compelling a priest to use Latin when he prefers the vernacular.

Latin should remain, the world over, the official language of the Church. Officially, the prayers of the liturgy, the Bible, canon law, the decrees of the Church, etc., should remain in Latin. By preserving Latin as the official language of the Church, the advantages of Latin will be retained. I emphatically insist that Latin should be studied in preparatory seminaries and that the language should be mastered by all aspirants to the priesthood. Why a more comprehensive knowledge of Latin is not attained after ten or twelve years of study is a mystery of mysteries.

It is freely admitted that Latin has served a useful purpose in the past. From the transmigration of nations down to modern times Latin was the one common medium of communication needed throughout the world. A common language is still needed and always will be needed in the Church. However, the use of the vernacular under local circumstances and with due safeguards does not militate against the use of Latin as a universal language. The one does not exclude the other. As long as Latin is maintained as the official language of the Church, it would seem that the fear of nationalism is without foundation.

Regarding the "incomparable liturgy" of the Anglicans falling short of impressiveness, the real cause of failure is due to this that the heart of the Anglican religion is gone, and only a shell of the true worship remains. If Catholics did not have the true

religion of Christ, the Latin Mass and the Latin rites of sacraments, etc. would have been relegated to the scrap heap of oblivion centuries ago.

The Essence Of Unity

Regarding the destruction of unity in the Church by the use of the vernacular, unity is maintained by this that Catholics throughout the world hold the same tenets of faith, have the same essential worship, and are under one head. The Latin language should be retained as the official language. The official text of the Bible and the code of canon law should remain in Latin. Translations of the Bible and of canon law into the vernacular do not militate against the unity of the Church. The same would hold true in regard to liturgy.

As for having either all Latin or all vernacular in the liturgy, I see no reason for such rigid uniformity. Hasn't it always been a principle that in essentials we must have unity; in non-essentials, liberty; in all things, charity (and common sense)? If Monsignor Chapman wants to say his breviary in Latin, who will say "Nay"? If I want to say mine in English, aside from present legislation, so what? The essential thing is to say the breviary. The language is non-essential. If a priest can say it better in English, it would appear that he would thereby be rendering a more perfect prayer, at least, as regards language.

Whose English is to be used in the Mass? I answer that any text intelligible to the people would be an improvement over the use of a language that is unintelligible. Although, regardless of the language in which the Mass is offered, the sacrificial action takes place, however, by making an intelligent use of the prayers of the Mass, the people assist more perfectly in the offering of the sacrificial victim. It is true that the people may use a missal in the vernacular, but it would be more effective to follow the audible parts of the Mass with the priest. The use of Latin is an obstacle, and not an aid in "praying the Mass."

At present, we do not have perfect translations of the Latin liturgy. If scholars were to be put on their mettle, in time they would work out a more perfect translation. A poor translation is better than none.

Regarding the vernacular text to be adopted, the Ordinary or a commission of Bishops would be the proper ones to decide that question.

All admit that a translation is not as good as the original. The "Stabat Mater" or the "Dies Irae" is by far more beautiful in the Latin than in the translation. However, as far as the people are concerned, of what use is the beautiful Latin language to a person who under-

stands nothing of it? A poor translation is immeasurably better than unintelligible words, no matter how beautiful or effective those words may be.

Father O'Reilly says that the presumption in favor of the vernacular is "gratuitous." I grant that the value of the vernacular has not been proved. What I am asking for is a trial to establish proof. Let each stand on its own merits.

In years past, when a hundred thousand people were assembled to watch the classic race of the Kentucky Derby, a few moments before the final word was given for the horses "to be off," when everyone was keyed up to three thousand volts of excitement, Colonel Matt. Winn, whose name has long been enshrined in legend of race horse history, was accustomed to make this last minute announcement over the amplifying system: "May the best horse win." (It has been the proud boast of Kentucky turf men that this race has always been run on the square.) I suggest a like procedure to test the value of the use of the vernacular in the liturgy. Give the Latin and the vernacular a trial, and may the better of the two win.

About Miss Haver et al . . .

What should be our attitude toward June Haver, the motion picture actress who was converted to Catholicism in her teens, contracted a valid marriage and got a civil divorce, entered a convent and left, and now, according to her friends, is about to renounce Catholicism and contract a civil marriage? It must, of course, be clearly pointed out that the reason attributed for her announced apostasy, with all the scandal it involves, is without force. She is said to have no recourse but to go through a marriage ceremony with the man she loves. This is sentimental sophistry. Having noted this, we should not make any sharp criticisms, but compassionately regard an instance of weakness and pray for this person.

The case may not be without good effect, if it persuades us, once and for all, of the perilous unwisdom of loudly playing up the Catholic commitment of this or that theatrical figure. A star's being a Catholic is no boon to the Church. It does the Church no discernible good, does not in any way or degree strengthen the case for Catholicism. Nor does a star's defection discredit Catholicism. But if we brassily emphasize the first as beneficial to the Church, we give weight to the view that the second is harmful to the Church.—**Catholic Transcript.**

This Business of Mental Prayer

Joseph H. O'Neill

How long and when?

RELIGIOUS communities have a set hour and definite length of time for meditation. Canon Law directs all priests, and not merely those living in communities, to spend some time daily at mental prayer. The hour for this exercise and the length of time devoted to it, is left up to the priest himself; his problem then is to try to set a suitable time for this prayer.

In a matter of this kind it might be thought fitting to turn for guidance to spiritual writers who will indicate the best time for mental prayer. Most of them do set a time for this duty; it is to be done before Mass and it is to last for a half hour. This may appear to be quite easy until one assumes the duties of pastoral work; then if he should find it impossible to meditate before Mass he may begin to get the idea that he is a second-rate priest. He overlooks the fact that most of these writers approach this problem of the time element in mental prayer from the institutional rather than the pastoral point of view.

For instance they describe the priest who fails to meditate before celebrating, as one who has rushed from the pillow case to the amice. Since he has failed to make his meditation then it follows that he has made no preparation for Mass whatsoever. Nor is it likely that he will make his act of mental prayer at any other time. Rather will he join the rank and file of drifters and triflers in the priesthood. Such a priest is a poor example to the newly ordained who have just come from the methodical and precise shelter of the seminary where such habits as that of daily mental prayer were acquired through a fixed timetable.

I have several faults to find with this picture of the priest who does not meditate before Mass. The very fact that he does not begin his day with mental prayer does not mean that he has neglected to prepare for Mass. Spiritual writers, as a rule, do not mention that one can get ready for celebrating by reading the preces ante Missam; or that the careful looking over of the Mass for the day is also a very logical preparation; or the priest can use one of the various books containing prayers before Mass such as *The Priest At The Altar* by Saint Alphonsus Liguori.

Duties Before Mass

Besides failing to mention alternate methods of preparation, such as those mentioned, writers who uphold the pre-Mass time for meditation likewise omit to point out that priests

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Father O'Neill writes from De La Salle College, Toronto.

may have various duties before celebrating. There are some who must drive a greater or less distance before arriving at the church where Mass is to be said; priests must heat churches, lay out vestments and prepare the altar. But if those who have such duties are in the minority, the same cannot be said for those who hear confessions before Mass. A great number of priests do this every morning; and if there are a considerable number of penitents, then mental prayer before Mass is out of the question. Yet spiritual writers are supposed to be giving a rule that will cover all situations when they lay down a rigid attitude in this matter of meditation before Mass.

It is true that in the seminary one acquires habits of regularity, and this is as it should be. But there is a considerable difference between the seminary and life in the ministry where the care of souls is involved. One important difference is the hour for retiring. A good many priests are no doubt amused when a spiritual writer, who probably lives by the community bell, lays down the general rule that priests should have a set hour for retiring. While there may be some in pastoral work who can get to rest at a fairly respectable hour, there are many more who must be up late at night with various parochial events. And even if there are evenings when priests are not kept up, nevertheless the habit of a fixed hour for retiring has been broken.

And frequently it is the young priest who must be up late. At the same time he probably has the early Mass. And now he is faced with the problem: what about his half-hour meditation? He has been told that it should be performed before Mass. Certainly he does not want to become a drifter and trifler in the priesthood. But he likewise needs sufficient rest in order to perform his parish work; he cannot spend a good part of the day making up for lost sleep. What should he do?

Years ago a diocesan priest named Father Frassinetti wrote a book called *The New Parish Priest's Practical Manual.* It presents the pastoral mentality on many problems and among them those connected with mental prayer for the priest having the care of souls.

Take Care of the People

On page 357 he deals with the duty of hearing confessions before Mass. A priest, he tells us, should rise very quickly in the morning and go at once to his confessional; needs of the people should not be put off on the plea that one must make his meditation before Mass. The advice to make a meditation and let the people wait until later to go to confession would come from someone who lacked pastoral experience.

I should like to quote, rather than summarize, his attitude on a rigid schedule of prayer for those engaged in parish work. On page 358 he says: "Methodical and precise piety does not suit parish priests, just as a regular and precise manner of living will not suit mothers. Mothers eat, sleep, and take a little recreation, but they do all this in a somewhat irregular manner, and whenever the constant care of their children permits them; nevertheless they enjoy excellent health, and to a greater degree than many other women who live strictly according to system.

"In like manner parish priests must take spiritual food and repose, which they find principally in private prayer; but they can do so only when the duties inseparable from the care of souls permit, and often very irregularly. Nor must we suppose that they will on this account possess less spiritual strength and vigor than other ecclesiastics who are more regular and methodical; for we must not imagine that grace will make a worse provision for the spiritual necessities of a parish priest, than nature makes for the corporal wants of a mother."

But lest anyone might imagine that Father Frassinetti is not convinced of the necessity of mental prayer, permit me to indicate his attitude on this question. Starting on page 514 he treats the need of prayer by the priest and especially of mental prayer. To be a fitting pastor one must be a man of prayer. Neglect of mental prayer means a weakening of faith to the point where the Mass and the Office will be performed without sufficient devotion and most likely in a hurried and irreverent manner. Thus as all masters of the spiritual life emphasize, a parish priest cannot dispense himself from meditation.

Substitutes for Meditation

He admits that the priest may sometimes be excused from mental prayer on the plea of excessive labours; such days as big festivals or even some busy weekdays might justify the omission of mental prayer. On these days it will be enough to say a few customary daily prayers, make a short visit to the Blessed Sacrament and recall to mind the presence of God at frequent intervals during the day; these prayers along with the Mass and Office will be enough at such time.

But for one to habitually neglect mental prayer on the plea of the care of souls would do harm both to the priest and to his people. In a situation of this kind a priest should lessen his duties in order to give some time each day to meditation.

This pastoral viewpoint on mental prayer should be of great assistance in solving the problem of when to meditate. The priest must keep up with

the habit of mental prayer; since his life is regulated by the care of souls rather than by a precise time-table for prayer, he spends a little time at this exercise when he is free from pastoral duties; this time, of course, can change according to the duties of a particular day. If he is in the enviable position of being able to retire at a set hour and is free of pastoral obligations before Mass, then he could well perform his meditation at that time.

The attitude that meditation should last a half hour is, like that of pre-Mass meditation, an institutional viewpoint on the matter; many communities make meditation in common so that half an hour would seem to be a minimum time when done in this way. But rather than be too concerned about the duration of mental prayer, the priest meditating privately should be more concerned with attending to the thoughts of the meditation and resolving to improve his life. The priest who cannot meditate before Mass however, should try to get in a few prayers of preparation, even the night before, if necessary. But the point to emphasize is not when and how long a priest meditates, but whether or not he has the practice of daily mental prayer.

Agrarian Reform

Farmers possess a right to have access to the good earth. This right is not the right of the state or the bounty of the rich, but it is inherent to man's nature and God's creative intent. Man needs the natural as he needs the supernatural, and to deprive him of either, or to make it too hard of achievement is neither just nor Christian. The exact details and methodology of access and use are to be determined by society; hence, it will vary from place to place, from age to age. But, at no time and in no place can the actuation of this right be denied by mere previous legal rights or accepted traditions. This principle does not contradict or interfere with ownership of private property; rather it emphasizes the right of all human beings to possess private property.

—Msgr. Ligutti, in **The (Davenport) Messenger.**

Relativity With A Vengeance

"Even the subject of torture is viewed abroad from a different concept. In many lands where torture is applied by one group against the other, what they do is not regarded as the horrible crime we consider it."—Mrs. Eleanor Roosevelt at Lewiston, Maine, October 29, 1953.

The Official Catholic Directory

Mr. William F. Judkins, Jr.

How it is put together

IT'S a good bet (pardon the expression) that when the Official Catholic Directory arrived at your rectory, it received an immediate fast thumbing.

Maybe you're the brand new assistant, ordained only last June. Your name may be Rev. John P. Smith and that middle initial is really precious under the circumstances. Perish the thought it should be left out, or almost worse, become a B.

Or you're the pastor, with a couple of accomplishments during the past year of which you are rightfully proud. You've been honored by His Holiness during 1954 and now precede your typed name with "Right Reverend Monsignor." Furthermore, you have a thriving enrollment of 223 children taught for the first time by an enthusiastic group of Sisters of a superlative Religious Order, in a spanking new modern school building opened only last September.

Well, it's all in there, and the odds are almost minute against there being any errors. That's because, in a real sense, you are one of the editors of the Official Catholic Directory, published each year by P. J. Kenedy and Sons, New York and your contribution is reflected in the better than 99% accuracy which the directory has achieved each year. We'll come back to that matter later.

In the meantime, don't throw out last year's volume. More than any other assemblage of data published by anybody (including the United States Government) it constitutes a genuine picture of the Church in America during the year 1954. The same is true of course, for the present edition.

The assistant pastor will notice the inclusion of his name in two places, in that portion devoted to the data on his parish, and again, in the overall alphabetical listing of priests. The pastor, after checking his name and a new title (as who wouldn't), scrutinizes closely the parish data.

Then, if either has time (and practically nobody has) he may attempt to see just what is different about the 1955 edition from cover to cover.

The 1955 edition tilts the scales at just about seven pounds. As the Church grows in America, so too does the Official Catholic Directory. Thus the 1955 issue is 28 pages larger than a year ago. Within five years from 1949, the first issue which appeared in the Direct-

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The writer is on the staff of the Newark "Advocate."

ory's enlarged 3-column page, the normal growth of the Church has required 156 additional pages of 354 lines each.

We said that practically nobody has the time to note all the differences between this and the previous edition. That's because there have been 160,000 revisions entered. In fact, the 1954 edition had less than one-half of the correct data on the Church and its personnel as of 1955. The soaring number of changes between editions makes that 99½% accuracy figure even more startling.

Necessary Revisions

Some of the reasons for the changes have already been intimated. A new priest was mentioned. That's at least five changes right there. Father's name is carefully spelled out in the alphabetical listing and also in the parish details; unless a priest was transferred from that parish (and that alone requires two changes) the parochial total of priests will move up one digit; so too will the number of priests in the diocese and also in the United States.

The pastor is now a monsignor, so that's two more changes right there. He has a new school and a religious community taking care of his parish children for the first time—more changes. And this element will never be constant. The school enrollment will vary (probably increase) each year. More Sisters will arrive; lay teachers will come and go.

It isn't only a matter of parish data either, although in that connection you might bear in mind the erection of new convents and rectories with the resultant changes in addresses. Catholic colleges, private schools both elementary and secondary, and a large variety of Catholic institutions such as orphanages, homes for the aged and hospitals, are all represented. Statistics on these are never constant either. Enrollments always vary from year to year. The same goes for the number of residents in protective institutions, and as for the hospitals, there is a continuing upward trend in bed capacity, nurses on the staff, and so on. All are reflected in the Directory's data.

And don't forget, the status of the Church in America is not altogether reflected in personalities. We now have a new province, Hartford, in New England. Hartford is now an archdiocese and its former bishop assumes archiepiscopal rank. Two new dioceses, Bridgeport and Norwich, Conn., have been established and two more bishops appointed. These and the older Diocese of Providence, R. I., are now in the Suffragan Sees of the new province. You can just imagine all the revisions necessary in the Directory

How It's Done

And now, how is it all done? And why is the Directory call-

ed "official." If you're a pastor you have considerably more than a glimmer. That's why we said previously that you are an editor in a real sense.

Each year the Directory sends a report form to every pastor, superior, or head of an institution. Pasted on it is the data as published exactly the previous year. The person concerned is requested to make his own changes.

This report is not returned to the New York office. Instead, in a previously addressed envelope, supplied, it is forwarded to the proper chancery office or, in the case of a Religious community, to the office of the provincial.

In the meantime, the Directory's office has mailed out to the chanceries and provincials a master proof of all appropriate data carried in the previous edition. As the smaller proofs with changes and corrections arrive from the pastors and Religious superiors, they are checked by a specially-appointed correspondent (in the diocese, it's frequently the Chancellor) and all changes are entered on the master proof which is then returned to New York.

The publisher then sets all the data in type (remember those 160,000 revisions for the 1955 edition) and corrected proofs go back to the chanceries and provincial offices for a second look. It is this procedure which has produced that nearly 100% accuracy of which the Directory is justifiably proud. As you can see, however, the editors are not all located in New York.

All Official Sources

This description of the bare mechanics of the Directory's editorial production shows why in every sense of the word it is "official." Not a single scrap of data finds its way into the Directory's pages unless verified minutely by an official source. No priest, for example, may be listed unless his own bishop or provincial vouches for him.

A few further notes on the "official" standing of the Directory.

In the early forties a committee of Bishops headed by Bishop Alter, now Archbishop of Cincinnati, undertook and completed a very important job which could not have been done by the Directory's publisher. This committee re-designed the structure of the diocesan reports from which the Directory's data is obtained — pinned down nomenclature to uniformity (that covers plenty) and set Jauuary 1, as the annual reporting date.

Since that time, the Directory has been able to give a far truer picture of the Catholic Church in America. This is particularly reflected in the General Summary sheet which comes with

each volume. In 1943, the Summary listed statistics in a tabulation of 17 columns. There are now 63. In the 1955 Directory, just published, the entire general Summary has been re-arranged to show, for the first time, the totals of component dioceses for each state and for the nine sections of the United States (New England, Middle Atlantic States, etc.). This more complete presentation of statistics extended the General Summary by 50 lines and added some 2,500 more figures, resulting in a total of 10,962 separate entries.

The Bishops also looked into other matters and methods of reporting. They decided for example, who should have the responsibility for the number of seminarians studying for the priesthood. Many dioceses, of course, do not have their own seminaries. They do, however, have seminarians studying elsewhere for eventual local service. The young men would thus become double statistics. The home diocese would report them and also the diocese in which they were actually studying. This certainly led to confusion. That's not the case anymore.

A Passion For Accuracy

In this connection, the publishers of the Official Catholic Directory took a significant tack of their own. Some years back they set up a card file of priests for more accurate tabulation. Thus, if a priest's name is dropped from a parish listing and inadvertently not accounted for elsewhere by the diocesan report a further check is made. He was probably transferred or perhaps died. In the latter case of course, he should be listed in the Necrology of Priests which is one of the Directory's departments. In any event, when the card file was organized a total of 32 pages of clergy listings was immediately dropped. That will give some idea of the previous duplication.

The Federal Government comes into the picture on at least two accounts. In pinning down the nomenclature of institutions to be listed in the directory, the Bishops facilitated many an economic easement. There are certain types of institutions which may purchase war surplus material from the U. S. Government but ONLY if they are properly listed in the Directory.

Again, consider this. In 1946, the Census Bureau began its regular ten-year Census of Religious Bodies. For this purpose the Bureau ordered two copies of the current Official Catholic Directory, for a list of all pastors whom it proposed to contact as usual for the necessary data. The Directory's publishers then pointed out that pastors were not the source of the whole picture. Thousands of Catholics would not be accounted for because they were in in-

stitutions which the Bureau did not contact. That year, the Bureau was supplied with the names of 18,500 pastors and heads of institutions.

In the interest of economy however, the regular ten-year Census of Religious Bodies for 1946, was dropped when about 60% completed. This makes the Directory even more important as it is now the only source for such Catholic information. The Government has none.

Meanwhile, another branch of the Census Bureau, the Population and Housing Division, uses the Directory and particularly its General Summary of Statistics, as an integral portion of the data on which it bases its yearly population estimates for the various states.

As you may surmise, the publication of the Official Catholic Directory, is no small matter. Every name represents a critic. As a priest, you are just one of 46,970 such critics.

The work is put together in New York by a tight little group headed by Louis Kenedy, editor; Thomas B. Kenedy, associate editor; John A. Cronin, managing editor and J. Louis Meyer, business manager.

Published by the New York firm since 1912, the Directory actually stems back to a small volume produced by a Matthew Field in 1817. Mr. Field's work was really directed to the laity since at that time there weren't the large number of priests now required to support the book. His effort was titled "The Catholic Laity's Directory to the Church Service." It was not really a directory as we understand the term containing as it did, such information as the liturgical calendar, data on feasts and exhortatory messages.

Until 1912, a number of publishers brought out the work in diverse formats but it really settled down to its present function when P. J. Kenedy and Sons took over in that year.

Well was your name spelled correctly?

Pray Always

Don't put all your begs in one ask-it.

The whole human race is allowing itself to be driven into two opposing camps, for Christ and against Christ. The human race is involved today in a supreme crisis which will issue in its salvation by Christ, or its utter destruction.—Pope Pius XII.

"The cruelest lies are often told in silence.—A man may have sat for hours and not opened his teeth, and yet have been a disloyal friend or a vile calumniator."—Robert Louis Stevenson.

None But A Catholic College

A secular education is disastrous!

John E. Coogan, S.J.

IT was at a regional meeting of Catholic colleges. The problem under discussion was the enrollment of some of those colleges, too slender because thousands of Catholic young men and women of the area were attending secular schools. Earlier in the meeting there had been hinting at a possible cause of the dislocation and its probable solution. Finally a straight-shooting Sister Superior arose and asked the $64.00 question:

"How can we interest our pastors in Catholic college education?"

Of course our pastors have a thousand problems that seem more intimately theirs than that of the presence of their young people in secular universities. Pastors have the debt on their church and school to pay. The convent needs multiple repairs. The rectory needs a new roof. The Chancery has just sent word that the Sisters' salaries must be raised five dollars a month. (Just when the Chief of Police has put a ban on bingo!) Amidst these worries the enrollment problem of Catholic colleges may seem of as little personal concern as the plight of the Eskimo curlew.

Father Coogan is Chairman of the Department of Sociology at the University of Detroit.

But Catholic education on the college level is as truly the mind of the Church as that in the grades. "It is necessary that (religion be) in very truth the foundation and crown of the youth's entire training, and this *in every grade of school;* not only the elementary, but the intermediate and the higher institutions of learning as well." This declaration of Pius XI in his "Christian Education of Youth" he sums up to mean, "Catholic education in Catholic schools for all the Catholic youth." Hence, no matter how many and how pressing the problems of the pastor in his own parish, the problems of Catholic college education are of universal concern. Our colleges may ordinarily be the direct charge of some religious order, but they are on the conscience of us all.

Today of course is the day of college education. A generation ago a young person might feel equipped to make his way in the world with a high-school diploma, but today job openings in both business and the professions point insistently to the need of college training. Moreover, quite apart from such utilitarian motives, there is the felt need of education for personal development both for its own sake and to intensify one's

impact on the times—this especially "to restore all things in Christ." Consequently our Catholic young people are on the march to college. Thousands of them are making straight for the ivy-covered walls that are topped by a Cross. But thousands more are ending up in schools where the Cross is merely a reminder of the "Dark Ages," and loyal Catholics are thought mere "fossils of orthodoxy."

A young Catholic woman whose first year in college was spent at such an institution has recently described the experience. The school was select, for women only, of limited enrollment, high tuition charges. Its slogan was, "Education for personal development." Nothing was thought tolerable that failed to flatter the individual personality: "Give me what I want and you are my friend." Any thought for another was looked upon as absurd. Because *consideration* meant *giving in,* it meant loss of one's identity as an individual, a blunting of personality.

"Informal" Living

Classes were informal, with smoking permitted. Those who smoked at all smoked incessantly, making it uncomfortable for the rest and difficult to see the professor. When this became too much of a trial, there was a way out: Attendance was not taken at class and there was no system of cuts. Nor examinations. Such informality made practicable the college's chief sport — drinking. Cocktail parties of every variety were always in session. There was almost no direction or restriction on dating. So many boys haunted the campus that a visitor might have thought the college coeducational. Boy and girl cocktail parties in private rooms were taken for granted, the only limitation on their possibilities being a 6:30 p.m. off-campus for the boys. After that, well, the girls were allowed to stay out until 6:30 a.m. If even that was not enough, they might as they wished sign out for an over-night. There was no chapel or religious service. Many of the girls prided themselves on being atheists or agnostics. Their denial of God was a part of their revolutionary striving and a sharpening of individuality.

Such education is of course only an obvious working out of the philosophy taught by John Dewey during 40 years. He proclaimed in *The New Humanist* more than 20 years ago the materialistic origin of man, the rejection of a soul and of the entire supernatural order. For him "Theism and deism are outdated," and "There is no hereafter." The naturalism of Dewey teamed up with the positivism of Auguste Comte, with his rejection of all knowledge other than that had through ob-

servation, weight, and measurement. God was then a myth and religion a "blind shot in the dark."

Among the current followers of these men in secular college education — teaching the Catholic youth that has bypassed our Cross-crowned halls — there is common denial of free will and human responsibility. Thus Harry Elmer Barnes, boasting that it has been many years since he could even approach the claims of free will except "in an attitude of mingled amusement and impatience": "The multiple murderer is no more to be blamed than the philanthropist . . . There is not the slightest iota of choice allowed to any individual from birth to the grave." Dr. J. P. Shalloo of the University of Pennsylvania declares that the medieval idea of "the nature of the will and its relation to sin probably set back our understanding of human conduct at least 500 years."

The Road To Agnosticism

Not content with denying free will and human responsibility, the secularist commonly so misrepresents these concepts that immature students — Catholics included — are easily drawn to unbelief. The free-will concept, they are told, assumes that men act unaffected by previous experience or attendant circumstances. Therefore, as Dr. Arthur Evans Wood of the University of Michigan has declared, laws exempting children, the feeble-minded, and the insane from complete criminal responsibility are *of course* contrary to the assumption of free will. These secularists call the free-will concept of human conduct the "Jack-in-the-box theory," although of course nothing is more deterministic than that device. Dr. Donald Taft of the University of Illinois even goes so far as to charge religion with being to some extent responsible for crime because religion teaches free will and human responsibility, thus making it difficult to form a *science* of criminology!

Besides depriving man of personal responsibility, these secularists are commonly scornful of all but man-made law. Those truths held self-evident by the Founding Fathers in the Declaration of Independence are now for these secularists but "glittering generalities." As Dr. George Lundberg protested in his presidential address in the 1943 annual convention of the American Sociological Society, ". . . there are no such things as *inalienable* rights. The only rights we know about are those which a community from time to time chooses to grant and respect." Of natural rights, Morris R. Cohen, distinguished philosopher from the faculties of half a dozen American universities east and west, has felt forced to say:

". . . everyone who enjoys the consciousness of being enlightened knows that doctrines of natural right of man are, and by right ought to be, dead. The attempt to defend a doctrine of natural rights before historians and political scientists would be treated very much like an attempt to defend the belief in witchcraft. It would be regarded as emanating only from the intellectual underworld . . ."

As further evidence of such secularist falling away from the moral concepts upon which America was built, we have such an earth-bound sexual moral code as that of Millard S. Everett, professor of philosophy of the University of Minnesota: "Any desire whether powerful or weak, or any end whether chief or small, may with perfect morality be realized, and should be realized, providing it does not interfere with the realization of other desires to the extent of reducing the sum total of human satisfaction." And dropping now from the wheat fields of Minnesota to the corn belt, we are told by the University of Illinois Dr. Donald Taft, head of the sociology department, that such morality as the following is currently accepted on the secularist camps:

1. Though "necking" is permissible and even advocated, it should stop short of actual intercourse.

2. "Heavy necking" should be confined to a couple who are "going steady." Though generally excluding intercourse this implies:

3. A sort of temporary monogamy . . .

It is to such campuses that our young people are going when they pass up the Cross-crowned school. They can even be taught — as by the Yale Professor George Murdock — that our churches are delinquent because they do not lead in the formation of a more liberal premarital moral code taking into account "the advent of contraception and the scientific mastery of venereal disease."

The Consequences?

For the students, what is the religious consequence of attendance upon secularist education? Listen to the Episcopalian Canon Bernard Iddings Bell, after more than a generation of intimate association with such education in the proudest universities of the country. The products of the secularist schools, he declares, "seem to have next to no knowledge of what Christianity is, of what it teaches about life or death or sin or redemption or God Almighty, or of what, if anything, they are supposed to do about it." Graduates of these schools and their offspring who profess religion at all have — the Canon tells us — little more than "infantile notions about deity;

devotional techniques which rarely go beyond: 'Now I lay me down to sleep' and 'God bless papa and mama.'" All this — he says — because they are the natural product of education by men who "though learned doctors in this or that, are ignorant as babies about religion."

Dr. Bell avows, "I have heard more astonishing absurdities about Christianity from grave dons in faculty clubs than in any other place where men and women of intelligence meet together. They are not with malice attacking Christianity. They are only talking ignorant nonsense about it." Do we wonder then that the Cornell University Professor Carl Becker should say that under such secularist direction, the current concept of the meaning of human existence has shifted from "divinely composed and purposeful drama" to that of a "blindly running flux of disintegrating energy?"

But we are reminded, "There are on many of those campuses Newman Clubs where Catholic students can be supplied with the antidote to such poison." Newman Club chaplains are the first to confess their relative failure. They are fighting a rear-guard action and are seldom in contact with more than one-tenth of the Catholic student body. Such chaplains may be both thoroughly trained and apostolic but frequently only helpless spectators of the wholesale weakening and destruction of faith of young Catholics on the campus. The mass of anti-Catholicism from the classroom instruction and reading will never be brought to the chaplains' attention. Much of it will not even be voiced. The whole atmosphere, the presupposition of what is called the scientific methodology, the scientific spirit, all these are deadly to supernaturalism. The non-religious school, as Pius XI insists, "is bound to be irreligious."

Sins of Omission

Such are the sins committed against our religion in the secular classroom. The sins of omission are as destructive. The concept of God the benevolent, universal Father, of Christ the Redeemer, "to serve Whom is to reign," of Our Lady, "Our tainted nature's solitary boast," of the Communion of Saints, of a life "white with sacrament," in which "I live now not I but Christ liveth in me," of marriage as God-made and holy, of parentage as a cooperation with divinity in creation — the whole round of Catholic living — all these are as remote from the secular campus as is the Milky Way. It is not that secularism is merely neutral to all this: "He that is not with Me is against Me." Men do not "gather grapes from thorns or figs from thistles."

Hence Catholic pastors must be effectively insistent that as

far as in them lies the young men and women of their parishes choose none but the Catholic college. There is of course no education that guarantees a thoroughly Catholic product — not even in the "apostolic college." But our Catholic colleges are built on the sacrifices of men and women whose determination it has been to train a God-fearing generation for life in the Church and in the world. That they commonly succeed in their aims is indicated by their large bodies of enthusiastic graduates including even many Protestants and Jews who have cast their lot with Catholic education rather than risk the loss of the supernatural through secular education. Here let us add the tribute of Pius XI in his "Christian Education of Youth:"

Our Catholic institutions, whatever their grade in the educational and scientific world, have no need of apology. The esteem they enjoy, the praise they receive, the learned works which they promote and produce in such abundance, and above all, the men, fully and splendidly equipped, whom they provide for the magistracy, for the professions, for the teaching career, in fact for every walk of life, more than sufficiently testify in their favor."

Justly then can the Pope of Christian Education ask our pastors, "For the love of our Savior Jesus Christ, . . . by every means in their power, by instructions and catechisms, by word of mouth and written articles widely distributed, warn Christian parents [and their offspring] of their grave obligations" to Catholic education.

The Shepherd's Task

By hook or by crook, the world has to be won for Christ. And the crook of the shepherd is needed, not less than the hook of the fisherman, if the Church is to hold her own.

Above all, when the tide is beginning to turn, when the country which was once a missionary country is now being organized on normal Catholic lines, when there are gains to be consolidated, and a tradition to preserve, the shepherd's task increases in importance.

Think of Birmingham and the Midlands a hundred years ago—what fishermen of souls we had! Newman and Faber and Father Dominic and Father Gentili and the rest of them, how adventurous was their cruising, how brave were their ambitions!

But all the time, behind their efforts, a figure less prominent but hardly less significant, the patient genius of Ullathorne was there in the background. Even then, with those small numbers, we had need of shepherding; how much more today!—Msgr. Ronald Knox (Quoted in **The [Davenport] Messenger**).

Mass Stipends

A nationwide survey

Timothy Lynch, M.S.SS.T., J.C.D.

AS in the case of the law concerning the Lenten Fast, the Code of Canon Law admits of a wide divergence of practise as to the customary alms or stipend given on the occasion of a request for the offering of Mass. Canon 831 simply states that the manual stipend is to be determined by the local Ordinary in a diocesan synod if possible. Otherwise the custom of the diocese is to be followed. The manual stipend is the usual manner in which an offering for Mass is made in this country.

In an effort to determine the variety of practises and customs in places under the jurisdiction of the American flag, the writer assigned to the Canon Law students at the House of Studies of the Missionary Servants of the Most Holy Trinity, the following project: The sending of a questionnaire to the Chancellors of the 132 jurisdictions including the Archdioceses and Dioceses of the United States and possessions as well as to Belmont Abbey and the Vicariates Apostolic of Alaska and Guam.

The response was gratifying. Out of 132 questionnaires sent, 119 replies were received. The principal points of information requested were whether the stipend had been set by diocesan law or custom; the amount of stipend set for Solemn Mass, Missa Cantata, Gregorian Series, and Missa Lecta. Each questionnaire had a section reserved for any special circumstances that might prevail in particular places.

Not all those who replied answered all the questions asked. The results are as follows (the figures in parentheses indicate the number of jurisdictions stipulating the stated stipend):

Questionnaires sent out 132

Answers received 119

A. Mass stipend set by: Diocesan Law in 95 jurisdictions

Custom in 24 jurisdictions

(a) Local Custom admitted 4

(b) National Custom admitted 3

B. Mass stipend for:

Solemn Mass		Missa Cantata		Gregorian Series		Missa Lecta	
$65.00	(1)	$40.00	(1)	$75.00	(1)	$2.00	(11)
50.00	(1)	25.00	(3)	60.00	(3)	1.00	(96)
40.00	(1)	20.00	(1)	50.00	(8)		
35.00	(3)	15.00	(5)	45.00	(2)		
30.00	(3)	10.00	(12)	35.00	(2)		
25.00	(63)	5.00	(82)	30.00	(9)		
20.00	(13)						
15.00	(10)						
10.00	(2)						

In three cases the answers were less specific. One stated that more than $5.00 was expected for a Solemn Mass stipend; another admitted $5.00, $7.00 or $10.00 for a Missa Cantata; and finally, a third stipulated more than $30.00 for Gregorian Masses without further specification.

Variety in answers to the general questions exists, but for the most part the pattern of $25.00 for a Solemn Mass, $5.00 for a Missa Cantata, and $1.00 for a Missa Lecta offering prevails.

It is in the examination of special circumstances that the latitude of the law is manifest. These follow no discernible national or regional pattern if one may except the more precise delineation of divisions of alms in places where German Catholics originally formed the majority of the population. In a few places where there is an acute concentration of Catholics of Eastern European origin, national customs are permitted to hold sway with the general custom established. However, these are very few. Local custom varying from place to place in the same jurisdiction prevails in four places.

It is interesting also to note that despite inflation, devaluation of currency, and rising costs, only eleven jurisdictions have determined to raise the stipend for a Missa Lecta to $2.00. This trend follows no national or regional tendency, and is just as apt to be found in dioceses where Catholics are few in number. What it does indicate very strongly, however, is that the contention of some that the Mass alms was intended as the support of the celebrant for one day or as a payment for the articles used in the celebration of Mass is highly nugatory.

Diocesan statutes perform their function in the matter of Mass stipends by legislating concerning particular local circumstances. In only one diocese has it been deemed necessary to establish the sum necessary for Foundation Masses. Another diocese permits the alms for

Nuptial and Funeral Masses to be based upon the relative expense involved in the celebration thereof. In another, the organist is paid from the parish fund. Most dioceses specify the precise amount to be taken from the stipend itself or the organist's fee is paid in addition to the stipend.

There is a general pattern (where a breakdown is given) of a donation of $5.00 each to the Deacon and Subdeacon in the case of Solemn Masses. Sometimes a stated fee is given to the pastor whether or not he participates in the function. In one diocese, the greater part of the stipend legislated goes towards household expenses. The fee to be paid the organist is also established in a few dioceses. Where there is question of a Solemn Funeral Mass, the minister of burial occasionally comes in for a special mention. In one diocese the minister of burial receives an added stipend if he uses his own car to perform his ministry.

A fee for the pastor is provided for in several jurisdictions which legislate concerning the stipend for a Missa Cantata. This is true whether he takes part in the function or not. Special provisions are made also for stole fees, household expenses, minister of burial, and the organist in various diocesan statutes.

The alms given for a Missa Lecta, although achieving a certain amount of unanimity in most dioceses, also admits of divergence due to special circumstances.

The Announced Mass lends itself to variety as to the customary or legislated stipend. The differences depend upon the reason for the announcement. Two dioceses permit the introduction of a customary amount (unstipulated) to be added to the usual stipend for the Mass itself in cases of special announcement of the Mass for any reason.

Other reasons for an increase in stipend include a special date, type of Mass (e.g., Anniversary Requiem), time of day and place for the celebration of the Mass. Depending upon the diocese, the stipend ranges from $1.50 to $5.00. When the Missa Lecta is connected with a special ceremony such as a wedding or a funeral, the amount of stipend may reach $20.00. In these cases, special provisions are made for the division of the donation. Specified amounts are set aside for the parish, church, stole fees, organist, household expenses, and, in the case of a Funeral Mass, for the minister of burial.

In a survey of this nature, it would be impossible to preserve brevity and also to enumerate all the variations in the 119 jurisdictions which responded to the questionnaire. What the sur-

vey does prove is that despite a surface uniformity, a variety of differences exist in the matter of Mass stipends imposed either by diocesan law or custom.

It is well also to keep in mind that in the transfer of stipends from one jurisdiction to another the amount for the stipend is deduced from the stipend prevailing in the jurisdiction where the original donation was made (C. 830). Some of the differences that do exist in the application of Canon 831 have been enumerated to show the variety that is expressed by statutes or customs to deal with circumstances prevalent in various jurisdictions.

One general statement can be made: Most jurisdictions have been content to follow laws or customs established many years ago.

Some Facts And Figures

Each year about this time I figure up how much in taxes you as a Catholic are saving your neighbor by supporting your own schools.

The figure is exact only as concerns the City of Peoria, but it should be about the same over the whole diocese. And each year I am astounded by the amount.

The Peoria Board of Education says that during the 1954-55 school year it will cost $250 to educate each grade school pupil and $400 to educate each high school student. These are simple operating expenses—not the capital investment in school buildings themselves. And the figures are not just guesses. This is the amount the city actually charges pupils coming to its schools from outlying areas.

The Catholic grade schools of the City of Peoria have 3,844 pupils (this excludes most of St. Thomas' Parish, which lies mainly in Peoria Heights). According to the above figures, these pupils would cost the city an extra $961,000. The two Catholic high schools have 1,052 students. They would cost the city an extra $420,800.

Added together, the grade and high school figures total $1,381,000. That is how much the Catholics of the City of Peoria will save the city's school system during 1954-55. In some parts of the diocese, where the Catholic percentage is higher, the saving to the city will be even higher proportionately.—Msgr. Robert Peters in the "Peoria Register," Quoted in **Catholic Mind.**

Tips On The Convert Class

How it's done in Chicago

Martin Farrell

FOR 15 years or more in the Archdiocese of Chicago there has been developed a method of instructing non-Catholics which we hope will prove helpful to our priest-readers.

In some Chicago parishes as many as 300 non-Catholic adults attend the classes at the same time. The huge numbers have forced us to be practical and effective in the work that God has so bountifully given us.

An instruction class for non-Catholics covers a period of about three and one-half months. The class is given twice a week making 30 or 35 periods of instruction in all. Each class period lasts 90 minutes. For the convenience of the people the same lesson is repeated three times a day—10:00 a.m., 1:00 p.m., and 7:30 p.m. Two or three priests are required to operate an instruction class effectively. While one priest is teaching, the other priests are interviewing individuals.

New courses begin in September, January and May. Thus the classes are a regular and important feature of parish life in Chicago.

Our experience in this work prompts us to emphasize certain important features of the work for the benefit of priests who desire to participate in one of the most important and interesting parts of parish labors.

Do Not Have An Inquiry Class

Do not have an inquiry class in the ordinary meaning of the word inquiry. The instruction class is neither a place to impart knowledge to curious inquirers nor a lecture hall. What you really want is a class geared to convince the people before you of the fear and love of God.

Let's examine the people before you in an instruction class. By the errors of history most of them have no practical religion. Their Protestant forebears would be ashamed of them. Their twentieth century religion is hardly worthy of the name Protestant. There is little or no doctrine; its moral content is hushed; they have no practice of religion. There is little or no church attendance, no religious obligations of any sort. So to think of them as a group you are going to move from the pews of an heretical sect to the presence of the Blessed Sacrament is quite erroneous. It is rather conversion from twentieth century paganism you desire, or twentieth century irreligion if you are squeamish about words. Moreover, you will find that many of these people are in *formal* mortal sin. You will learn this when you have in-

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Father Farrell is the author of "Instructions for Non-Catholics," used as a text in these classes.

dividual interviews with the members of your class.

Therefore, your class must be a *mission.* You don't want instruction alone, you want *conviction* and *conversion.* You are going to instruct; but you are going to convince. Your class must have all the animation and interest of a mission. And don't forget to emphasize the things the missionary emphasizes.

Thrill them with the love of God and the beauty of heaven. Make them feel the flames of hell licking their ankles.

The lively missionary method demands preparation on the part of the priest. Don't think you can just run through a lesson in the Catechism. Prepare well before the class begins. Figure out the main points of the lesson. How are you going to put each point across? People must listen to you for 45 minutes or an hour. They must develop a deep interest in the subject. You must have a well organized talk that will give them motives and reasons, a talk that will shake them out of their spiritual lethargy and spiritual indifference and lead them to Christian living and to Christ and His Church. You don't want a lecture, but a teaching lesson given in the missionary method. You are a salesman selling the most important and the most interesting product in life.

Whenever possible obtain "audience participation." You do this by having the audience answer obvious questions, or by leading them by a series of questions to the truth you are trying to demonstrate.

Example: Could Christ forgive sins?—Did Christ forgive sins? — Did Christ give the power of forgiving sins to men?

You can also tell jokes and stories when you see the audience going to sleep.

Your words must be simple and clear. Try to remember that you are a college graduate and that a lot of your listeners never went through high school. Try to remember that you are full of technical terms that even a college graduate cannot understand. "Transubstantiation" and "indefectibility" are tongue twisters even for the good Catholic. It would be well if you could sit in your sixth or eighth grade room for a month and learn their vocabulary. Explain ideas rather than terms.

Example: It is very easy to explain that bread and wine are actually changed into the Body and Blood of Christ. It is very difficult to explain transubstantiation. It is very easy to explain that the Church will last forever. It is very difficult to explain indefectibility. Never go from a technical term to an idea when the idea is more simple than the technical term.

Review Work

In your teaching bring religion down to life. Refer to their troubles. Show them how religion solves their earthly difficulties as well as their problems of eternity.

The most important part of the instruction period is the review of lessons already covered. This is a quiz period and takes a half hour or 45 minutes of each class period. The priest asks simple short questions on the essential parts of lessons already taught. The class in unison gives short answers. You must learn to conduct your adult class somewhat as the sister in your school conducts her class for children. Ask the sisters about the necessity of repitition.

In the review work do not pick on individuals because you will embarrass them. Avoid "tricky" questions.

Never make the quiz period an opportunity to "re-hash" a previous lesson.

Most important in our method also are our private interviews. While one priest is teaching, the other priests are interviewing prospective converts. Each priest has a portion of the people (divided alphabetically), for whom he is personally responsible. Each person must be interviewed at least three times during the course. The interviews should take place in an office near the instruction hall.

Interview No. 1—On the second or third day of instructions. In this interview you should welcome the person, explain the hours of class, impress upon him the necessity of coming regularly and on time. You should ask him to attend Mass every Sunday and to abstain from meat on Friday. Tell him to bring his family and friends. Tell him you will not try to force anyone into the Catholic Church.

Interview No. 2—Takes place after the three lessons on the Catholic Church. In this interview ask the non-Catholic if he wants to be a Catholic. Don't wait for him to ask you. He has a lot of groundless reasons why he thinks he cannot be a Catholic. In this second interview, check his attendance at Mass, his abstinence on Friday. Check the validity of his marriage. Find out if his company keeping is permissible. Find out if he is staying away from mortal sin. Ask him if he has been attending a Protestant church.

Interview No. 3—Takes place immediately after the three lessons on Marriage. You must check everything now and get your client ready for Baptism. If he has been missing Mass or attending a Protestant church or committing mortal sin, it is better to ask him to complete his instructions and to wait three or four months for Baptism. Never expect a convert to do after Baptism what you should have trained him to do before Baptism.

Announcements

After the review or quiz period you should make announcements on the following: The days and hours of classes, the necessity of purchasing the instruction book (always sell the books—never give them away),

the necessity of bringing the books to class, the necessity of Mass on Sunday and abstinence on Friday, the importance of coming to each class and coming on time, and always tell them to tell their relatives and friends about the class and to bring them to class.

A wise selection of film slides and other visual aids is advisable. However, use only the film slides that make the lesson clear. Avoid the many slides that are more difficult to understand than the doctrine you are trying to explain. Don't use charts; they are usually too complicated.

What are you to do with objectionable persons — bigots, chronic objectors, Bible quoters, people who give long speeches, religious cranks and noisy teenagers? The usual mistake of the priest is to try to answer all their questions and be nice to them. He thinks he must be charitable and tolerant, that a sort of spirit of fair-play demands that he answer all questions since he invited questions. A good thought on this problem is this — don't think about yourself; think about the class before you. The objectionable person puts the whole class in discomfort. You will lose good and serious people who have made a sacrifice to attend *your* teaching. The objectionable person must be definitely silenced at the beginning. Usually you have to tell him, "You are to ask no more questions in the class. I will answer your questions in my office after class." If he does not come back consider it your good fortune. If he does come back it will be with an attitude of respect and admiration. (Invite the teenagers in the neighborhood and then tell them they must be absolutely quiet in the instruction hall.)

After the first or second day, begin and end each class with a prayer. Change the prayers frequently so that you will have them learning all the standard Catholic prayers. Be sure to say a portion of the Rosary a few times at least; the simple mechanics of the Rosary is not something people pick up without your help.

Invite the people to ask questions. Have a question box at the door. Let them ask questions before and after the review and after the presentation of the lesson, but never let anyone interrupt your lesson with a question. Remember also that many questions should not be answered until the lesson on that subject is taught. Example: You cannot answer questions on Marriage until the people have studied all the three or four lessons on this subject. You might even lose the person if you try.

Attendance Records

Some simple and effective method of registration and keeping attendance must be devised. It should be a method that can be easily understood

by volunteer lay help, so that if one secretary leaves you another can take up her work. Don't call roll in class, it takes up valuable time and is boresome to the audience. Each week the secretary should ask each person about attendance at Mass and place the information on the record. The priest should keep the information he obtains from his interviews on the same record.

An oral examination is given before a person is admitted to Baptism. The examination is given for two important reasons: First, to make a person study; second, to find out what important doctrine the person does not understand. Several weeks before the examination tell the class to study for it. You will be surprised to see how well they will learn all the material you have presented to them.

The priest sees to it that everyone who is worthy of Baptism passes the examination after he explains once more the doctrines that the individual does not understand. Judge a person's sincerity on his regular attendance at class and his observance of a good Catholic life (Mass, Friday abstinence, rejection of mortal sin) *during the instruction period,* but be sure he understands at least the essentials of the Catholic Faith.

The directions presented in this article do not pretend to be the "last word" in conducting instructions for non-Catholics. It is hoped that these directions will help some newly ordained priest in his early efforts at instructing non-Catholics and maybe help the older priest who says his instructions have become stereotyped and too short. Our work comes from experience and the directions we have presented are now axioms for many priests in Chicago. Much experimental work is yet to be done. Certainly we can say this—once a priest begins the interesting work of instructing non-Catholics only the Bishop can stop him, for it is the most interesting and fruitful of all priestly activity.

Christian Leadership

It was then with a feeling of genuine elation that this writer learned of the existence of an association called the International Christian Leadership, Inc. (and of the closely related International Council for Christian Leadership, described as a "companion group"). Its meetings are attended by certain members of Congress and the Judiciary. In these meetings there is prayer and discussion of religious topics. The aim of the two groups—in the United States predominantly Protestant, in European countries more Catholic than Protestant—is "developing men committed to Christ in key positions of leadership."—An editorial in **Ave Maria.**

Code and Cult

Joseph F. Marbach, J.C.D.

Questions may be submitted to the editor

A couple recently asked the question whether they could practice Rhythm without grave sin. In the particular case where they are — 1. "Able," and 2. "Willing," but have no 3. "Proportionate reasons." — What definite and categorical answer can we give? This couple was not interested in theological discussions or "more probable opinions." Is it a grave sin? Is there any definite "time element"? They have been married for ten years; are both in good health; have one child; the wife is working — has been for seven years to earn money they say is necessary.

If you're asking my private opinion, I would say it is licit in almost every individual case. If opponents of this "lax" view say there always must be a good reason for the practice, I would answer there is always the good reason of staying out of sin.

We rush to admit that His Holiness Pope Pius XII in his allocution to the Italian Catholic Midwives of October 29, 1951, insisted very strongly that there must be proportionate reasons for the continual use of Rhythm. The Pontiff stated in part:

"First of all, there are two hypotheses to be considered. If the use of that theory be taken merely in the sense that the married couple may use the marriage right also on the days of natural sterility, there is no objection to it; for by so doing they do not impede or prejudice in any way the consummation of the natural act nor its ulterior natural consequences. It is precisely in this point that the theory under discussion is essentially distinguished from the abuse referred to above, which consists in the perversion of the act itself. If on the other hand the parties go further and permit the conjugal act exclusively on those days, then their conduct must be more carefully examined.

"And here again we are faced with two hypotheses. If already at the contracting of the marriage one at least of the parties had the intention of limiting to the sterile periods the marriage *right* itself, and not merely its *use*, so that outside those periods the other party should not have even the right to demand the act, that would imply an essential defect of matrimonial consent, which would entail the invalidity of the marriage itself, because the right which arises from the matrimonial contract is a right of each party in regard to the other, which is permanent, uninterrupted, not intermittent.

"If on the other hand the limitation of the act to the days of natural sterility refers not to the right itself but merely to the use of the right, the validity of the marriage remains above suspicion; but as regards moral licitness, such conduct on the part of the married couple would be licit or not, according as their intention to observe constantly those periods were or were not based on moral reasons which are sufficient and certain. The mere fact that the parties do not pervert the nature of the act and that they are ready to accept and to educate a child which might be born in spite of their precautions, is not alone sufficient to assure the rectitude of their intention and the perfect morality of their motives.

Rights and Duties

"The reason is that marriage obliges the parties to a state of life, which, just as it confers certain rights, imposes also the accomplishment of certain positive duties with reference to that state of life. There is room here for the application of the general principle that a positive service can licitly be omitted if grave reasons, independently of the good will of the persons who are obliged to perform that service, show that its performance is inopportune, or prove that it cannot justly be exacted by the one to whom it is due — in this case, the human race itself.

"The matrimonial contract, which gives the parties the right to satisfy the inclination of nature, establishes them in a state of life, the matrimonial state. Now nature and the Creator impose on spouses who make use of their state by the practice of its specific act, the duty to provide for the conservation of the human race. This is the characteristic service which constitutes the peculiar value of their state of life — *bonum prolis*. Both the individual and society, the nation and the State, and the Church herself, depend for their existence on the order established by God, that is, fertile marriage. Hence, to embrace the married state and to use constantly the right which is peculiar to it and licit only within it, and on the other hand, always and deliberately, without a grave reason, to evade its primary duty, would be to sin against the very nature of the conjugal state.

A Grave Reason Excuses

"From this positive duty, grave reasons such as those which not infrequently are found in the so-called 'indication' from the medical, eugenic, economic, and social standpoints, may excuse even for a long time or for the entire duration of the marriage. It follows that the observance of the sterile periods may be morally licit, and under the conditions mentioned it really is so. But if, ac-

cording to prudent and right judgment, such grave reasons, either of a personal nature or deriving from exterior circumstances, do not exist, the will to avoid habitually the fertility of their union, while at the same time continuing to give full satisfaction to their sensual enjoyment, can proceed only from a false appreciation of life and from motives which are foreign to the right norms of morality." — Translation found in Bouscaren, *Digest,* III, 441-442.

This modern problem could easily be a more frequent topic at our diocesan and religious theological conferences. Statistics show that more families are having several children but the problems in each family remain. What is the primary purpose of our Catholics in using Rhythm? Can't we say that their primary purpose is to avoid sin and then, when avoiding sin, they free themselves from a current problem? If their primary purpose were to avoid children, wouldn't they rather practice the usual birth-control? Can we phrase the situation in this manner: in birth-control children are avoided through sin, in rhythm sin is avoided in a particular situation by reasonable excuses for avoiding children?

Also, since there is no longer any reticence about such things today, shouldn't we try to have people present these problems in the internal forum outside the confessional, or in the confessional only to a priest who knows their family circumstances? Consider the comments of a layman, a leading English author, the father of five children, Michael de la Bedoyere, in his *Living Christianity* (McKay, New York, 1953): ". . . there are very strong forces that militate against the perfect fulfillment of the law in the case of many people . . . the right course is to turn to God and let Him know how hard and insoluble the concrete situation seems to one. Most helpful, too, could be the advice of a wise and experienced confessor who knows well what one's actual circumstances may be . . ." — p. 180.

Father Griese, in his dissertation, *The Morality of Periodic Continence* (The Catholic University, 1942), upheld the view that Rhythm "considered as a system in marital relations, is objectively unlawful—although it can be justified in individual cases if there is a just cause"—pp. 18,111. He does however list 9 sufficient causes for the permanent use of the system and 8 for the temporary use (pp. 76-78) — one of which we believe to be present in almost every individual case.

Could you kindly publish in your "Code and Cult" something that would help some priests to stop trying to restrict the wonderful privilege of eve-

ning Masses. We have a group that always stand ready to make our Bishop reverse his decision and cancel permission granted in this matter. Especially in rural areas, the weekly evening Mass is more helpful than the Sunday for obvious reasons. It is definitely provided in "Christus Dominus" that such weekly Masses can be granted "ad nutum Episcopi." Many priests pretend to be shocked or scandalized whenever they hear of a country pastor having obtained a weekly evening Mass for the spiritual good of his flock . . . When are we going to witness among the clergy a sincere and genuine trend for progress in this line?

Even though not explicitly mentioned in "Christus Dominus," is it permissible to bring Holy Communion to an invalid after 4 p.m. on the days we have permission to say an evening Mass? Personally, I sincerely think it is implicitly permitted, since Holy Communion may be distributed "before, during or after" such evening Masses. Why would the privilege exclude those who are invalid?

I agree with your sentiments in the first paragraph. We used to laugh at the pious old ladies who were "more holy than the Church" and who would refuse to eat meat on a Friday, if the Friday for example, should be a holyday like the Assumption. Now we have the same spectacle of such priests "more holy than the Church."

As to the second paragraph I must personally disagree. The emphasis is on the Mass in the afternoon rather than on a single Holy Communion. "Before, during, or after" Mass is much different than "apart from" Mass. However, I hasten to repeat the thought of many priests today that they hope the day will come when, because of the still many diverse situations, Holy Communion may be received by anyone at any time after a three hour fast from solids and one from liquids.

Another point is this. I presume you are asking if this invalid may receive after 4 p.m. in her home after a 3-hour fast from solid food and 1-hour fast from liquids (as those who attend the afternoon Masses) — and this I would answer in the negative. However, the following is possible. The sick person might be able to take only liquids anyway all morning and early afternoon — thus he or she could fairly easily take only liquids up to the time you could come — it may happen on a busy First Friday you may not be able to travel out to her house until 2-3-4 in the afternoon. There seems to be no objection to bringing her Communion at a late hour under these circumstances. Canon 867.4 states that for a "rationabilis causa" Communion may be distributed even after 1 p.m.

Beware the Swindler!

Bernard Mongan

We are the stewards of others' money

IN these days when so many alarms and appeals are sounded to man the watch-posts to supplement radar in detecting the low and silent approach of enemy planes, perhaps a similar idea could aid various parishes. There should be a simple and practical system of quickly spreading the alarm when a low approach is made upon any priest to pry loose some of the hard-earned money of the parish or himself.

Some may say if a man is foolish enough to part with his own money to any fast-talking stranger who approaches, it serves him right, though it is a different matter when handling the responsibilities of the parish. But even in the former case there are two faults—surely priests should not be included in the class which learns only in the dear school of experience; secondly, if they do pay for a lesson in that school they may be too reluctant to brave the knowing shrugs of compadres by relating the incident and thus fail to pass the lesson on to others. Why should such onslaughts be met safely only by the veteran pastors who all too often forget to pass on their "knowhow" to the neophyte? That is not the method used by warriors in other fields.

And as for being cheated out of parochial funds — when I reflect on the efforts made by the parish societies, the school children, the widows, the struggling wage-earner to build and maintain churches and schools, I would as soon part with a good part of my blood as allow a good part of that money to be unjustly taken from the parish.

Some may say "Oh, a dollar here, a dollar there won't upset the parish, or crush the rock upon which the church is built." Again I say, consider the struggle some make to eke out another dollar on picnic returns. And it might be interesting to know what the over-all amount would be in U.S.A. for all priests swindled in one year.

And if we may not glorify crime or criminals in the movies let us neither glorify nor perpetuate them among the gentry that moves quietly from parish to parish filching money by outrageous effrontery.

Some time ago a young priest in Texas braved the jibes of others by publishing the results of his ill-advised charity. I blessed him for his frank courage and hoped to send him sti-

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pends enough to cushion the loss — though so far have not kept that resolution — and within a few days of reading his article I evidently profited by displaying only a patient skepticism to the schemer who had others leaping to do his bidding: because a telegram I sent was not promptly answered the whole thing resulted in amusing confusion. But in the meantime a zealous Protestant lady had gleaned eight dollars from her church members to help pay the liar's fare.

An Ancient Gyp

More recently I was taken in by strangers myself. With the understanding that they were setting up business in this area — which welcomes much more industries — and that refusal to quote a price was because they wanted not money but a recommendation of their work, I foolishly yielded to their pressure to refurbish old candlesticks. They were industrious all right but were apparently set up in a trailer. In two days they returned the twenty pieces cleaned and gilded with the assurance my cares were over for twenty years. The original caller was flanked by two husky, healthy fellows who presented a bill for nearly seven hundred dollars. I tossed that on the desk and asked for the real bill. To show their largesse they said I could deduct ten per cent. One word led to another and when they asked "What are going to do about it?" I replied, "Nothing; if you are in business as you claim a few days credit won't matter while I check and see what the job is worth."

To make the story short, I paid them fifty and they left looking as sick as myself. Today I am mystified that I paid them at all, except that I was on the verge of entering the hospital and my blood was not boiling at its usual rate.

Relating the incident to older heads brought no sympathy, but only the amazing news that the same group had been attempting the same fraud in nearby towns. My plans to blab the report at a general meeting were squelched by my hasty exit to the hospital.

"Let Them Talk . . ."

More recently two callers, within a week of each other and having similar accents, offered rare bargains in imported vestments. The one graciously recounted the honors heaped upon his family at home; but if he had been a cousin of the Holy Father himself I would not have parted with any money in the five minutes we sandwiched between two other calls. Still I learned in a distant city that a similar caller nearly closed a large order except for the intervention of a third party more familiar with the making of vestments.

One old pastor hastened my

schooling a bit and his lesson works well with the run-of-the-mill swindlers, like those whose shiny car needs some gas to get home to their ailing mother. He said let them talk themselves out and we who have been trained, for different reasons, to listen will find them finally running out of their script and into an interesting vacuum. This has often proved useful.

Now I can listen to a heart-wringing tale with the same aplomb with which I pass a hitch-hiker. Yes, I who used to doubt the warnings of wise policemen and give a lift to any stranger, now would not pick up my grandpa until I checked his baptismal certificate — though I must admit the State law which makes hitch-hiking a crime of some sort aided this decision.

But there is another angle to this question of aiding and abetting questionable strangers. Even apart from the danger of swindle, we may have a moral obligation in the matter of buying regular supplies. Slowly the thought occurred to me that it would be more proper to buy altar wines closer to home and this decision was happily bolstered when I casually mentioned to the wine merchant that in an eastern state there were strange restrictions on how and where these supplies could be bought. He replied that the same problem came very near being true in our state and unfortunately only some of the old-timers remembered how this man himself had at considerable expense left his sales-route, taken a plane, gathered data and hastened to the State legislature to acquaint them with the reasons why such unfair legislation should not be enacted.

Again, the book, vestment and general supply merchant who has braved the burdens of the years to establish a reliable house, hire local help, and extend himself in emergencies deserves far more consideration than the gypsy peddler who promises bargains.

To return to the swindlers, at least two steps could be taken to curb them: acquaint every padre with a few points of civil law in the matter so he knows whether to laugh it off or to summon the sheriff; secondly, devise a simple alarm system to alert neighboring parishes, so the case of the immaculately-uniformed "colonel" who went about gathering pittances will not be perpetuated.

Epitaph For An Atheist

The Cure of Ars composed an epitaph for an atheist: "Here lies a poor fool who went out of the world without knowing why he came into it."

Book Reviews

The Canon Law Digest, Vol. III

by T. Lincoln Bouscaren, S.J.

Bruce Publishing Company, Milwaukee, Wis., 1954, pp. ix—762, $11

AT the Vatican Council, the French bishops exclaimed: "We are overwhelmed with laws, since canonical legislation, to use the fine expression of Eunapius, 'has become a crushing load even for camels.'" In 1870 canon law was in a fearful state of confusion. It had been so for centuries, and was to continue to be so for several decades more. To all but the few who had access to the multiple sources and time for protracted study, it was an immense, chaotic mass of laws heaped upon laws. When the Code of Canon Law was promulgated in 1917, therefore, it was hailed by many as the "greatest ecclesiastical event of the twentieth century." With the Code, the laws of the Church were organized and made accessible to a degree never before known in the history of the Church. The need for future collections and digests, however, was not thereby permanently obviated.

The Church is a dynamic organism. It is constantly adjusting itself to each new situation. While this activity has resulted in only a few new laws, it has nevertheless resulted in numerous important modifications of the laws of the Code. These modifications are contained in the flood of pontifical documents issued privately as well as publicly since 1917. These multiplying documents soon threatened to resurrect some of the pre-Code confusion and indicated the need for periodic collection and organization. With the publication of *The Canon Law Digest,* Father Bouscaren alertly met this need. The first two volumes of his work, together comprising 1,584 pages, have amply proved their worth as an invaluable tool in studying and keeping abreast of canon law. The appearance of the third volume, therefore, will certainly be greeted with pleasure and with genuine gratitude to its tireless author.

Volume III is offered as a closed volume. It displaces the Supplement published in 1949 and will not be revised to include future documents. It includes: "1. The documents which were officially published in the *Acta Apostolicae Sedis* from January 1, 1942 to December 31, 1952, that is in Volumes 34 to 44; 2. Other documents belonging to the same period but which were not officially published; 3. A number of earlier documents which had hitherto evaded our search" (p. vii). There are three changes from the first two volumes. First, documents on Catholic Action, which in Volumes I and II were given under canon 139, have been transferred in Volume III to canon 684. Second, a preliminary section has been added. This section contains three allocutions of Pius XII. While

these documents do not directly affect any canon of the Code, they do concern important aspects of canon law and civil law in general and were considered important enough to be reported in a special section. Third, the chronological and general indexes are cumulative with page references to all three volumes. This change will prove particularly valuable.

Many of the documents gathered in Volume III merit special notice and comment, but limitations of space prevent the reviewer from doing more than acknowledging this. However, we cannot refrain from mentioning the two cases reported on page 485-487. The first was published earlier in *The Canon Law Digest Supplement* (1949). This is the so-called Fresno Case of 1947 which resulted in the dissolution *in favorem fidei* of the natural bond of a marriage contracted before a priest with a dispensation from the impediment of disparity of cult.

The second case involves a marriage that was validated before the Church with dispensations from the impediment of mixed religion and *ad cautelam* from the impediment of disparity of cult. Like the first case it was handled by the tribunal of the diocese of Monterey-Fresno, and in 1950 a dissolution *in favorem fidei* was obtained. The knowledge that two such favorable replies have been given to one diocesan tribunal in the space of three years will undoubtedly induce other tribunals to follow the example of Monterey-Fresno in similar cases. It is not unlikely, however, that very special circumstances were present in the cases successfully handled by the Monterey-Fresno tribunal and that these circumstances have not been published. — C. M. Peterson, S.S., J.C.D., Seattle.

Tenders Of The Flock

by Rev. Leo Trese

Sheed & Ward, N. Y., 1955, 190 pp., $2.50

GRACE has been said. The priests sit down to the Forty Hours dinner, and then someone says, "Have you seen Father Trese's latest book?" That is all the occasion needs to start a controversy, for it must be admitted that among priests of the United States today those who have read Father Trese seem to be either strongly "pro" or strongly "con." And it must be admitted also that "Tenders Of The Flock" will move none from one camp to the other.

Once again Father Trese examines the things which every priest must continually examine to maintain in himself a high level of sanctity and a high level of priestliness. He talks about the happy priest, the prayerful priest, the dissatisfied priest, the prudent priest, and so on, through seventeen chapters. He speaks the truth, and he speaks it well. He has an easy, readable style, and a marked facility to produce the unexpected example and to make imaginative comparisons.

However, this reviewer has grown tired of the apologetic approach. No author has to confess his own defects before he has the right to point out the way in which priests in general may fail to live up to priestly ideals. Again,

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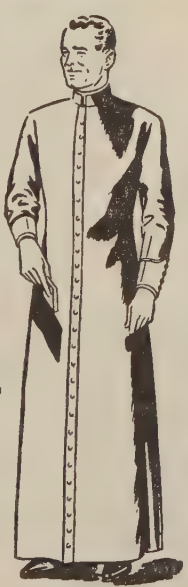

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it would seem to be enough to present the ideal forcefully without reminding priests that here, or there, or somewhere else, they, too, must be substandard. But then, this may be just a personal pique. If you like Father Trese when he writes about priests, you will like "Tenders Of The Flock." —Raymond Gribbin, Baltimore.

Currente Calamo

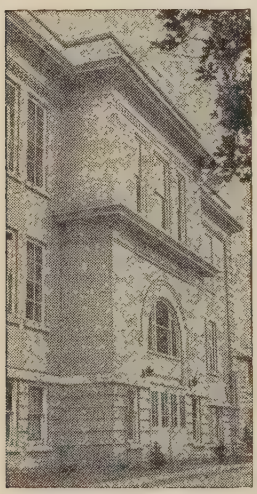
Continued from page 450

institute, the House of Mary and the Crummerites. Recipients of this literature ask if this is a Catholic undertaking.

Inquiries by the N.C.W.C. News Service have brought the replies from reliable sources that the St. Gregory VII Institute of Christian Rationalism is not connected with the Catholic Church, and that it does not have any type of Catholic approval.

Nothing Sacred Dept.

WE were aghast to hear recently that in this benighted area they are referring to Norman Vincent Peale's best seller as "The Power of Positive Drinking." Minister Peale, "Look's" oracle, is Bishop Sheen's chief rival in this current, somewhat cock-eyed, religious revival. We promise, in any



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case, to refer the question to our own expert on alcoholism, solid moral theologian, Fr. John Ford, S.J. More anon?

Incidentally, since we mentioned Bishop Sheen, who is certainly America's Number One salesman of our wares, it may possibly disturb you to learn that not everyone knows he is a Catholic. We just heard the story of a good and pious old Mormon buried in the wilds of Utah who took it for granted that the bishop was a Mormon. His church has bishops, too. And he quite naturally didn't know that other churches had 'em — Ergo.

How It's Done In India

A LETTER from a missionary in the Tanjore District of India included the following thought-provoking remarks:

"I have almost finished the new church. My next venture is a new school for my mission children. As you know, Catholic schools are as essential as churches to foster full Catholic life and to plant Catholic tradition.

"Luckily, in India it is not costly to open a new school. For the Government pays fully the salary of the staff of even private Catholic schools. Such a favor is not done even in Catholic countries in the West. Besides, a school building here is a very simple thing — just four mud walls and a roof of coconut leaves. Of course, we can't have all the elaborate and costly equipment as in Western schools. In fact, in our schools the children just squat on the floor. . ."

After Seven Years

IT WAS an item in this column seven years ago that started Alma Savage as a literary agent—the first in the country for Catholics, as we recall it. During those years she has become the agent for Dr. Karl Stern, negotiating the publication of his "Pillar of Fire" and "The Third Revolution" with Harcourt, Brace, as well as

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with English and European publishers.

She has also helped with the publication (and sometimes with the writing) of "Holding the Stirrup" by Baroness von Guttenberg and Sheridan Spearman, and placed it with Duell, Sloan & Pearce; of "Candle Against the Sun" by Sheridan Spearman, with P. J. Kenedy & Sons; "Devotedly Yours" by Sister Bertrande Meyers; "Mickey the Angel" by Father Wm. P. Gillooly; "Canticle for the Harvest" by Sister Mary Hester; "Shepherd and His Flock," also "The Divine Story" by Msgr. Holland; "Dominic Savio' by Father Peter Lappin.

For fall publication Miss Savage has placed Marigold Hunt's "Hester and the Gnomes" with McGraw, Hill; and Marguerite Hamilton's "Red Shoes for Nancy" with J. B. Lippincott.

That's only a partial list and it's not at all bad for a beginning. Alma has obviously established rather a high success quotient. Reading a new writer's work, she first decides whether or not he has ability. If not, she tells him so quite frankly. If so, she sticks with him, encourages him, helps him plan his work, finds him a rewrite man if need be, then finally gets him a publisher. So even if your novel or biography is only in the seed stage, it may well profit you to talk it over with Alma Savage at 108 E. 37th Street, New York 16.

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The Powers Of A Simple Priest

AT a clerical gathering the other day, a mischievous confrere really set the pot to boiling by tossing in three questions:

1. Could a simple priest ever confer Sacred Orders?

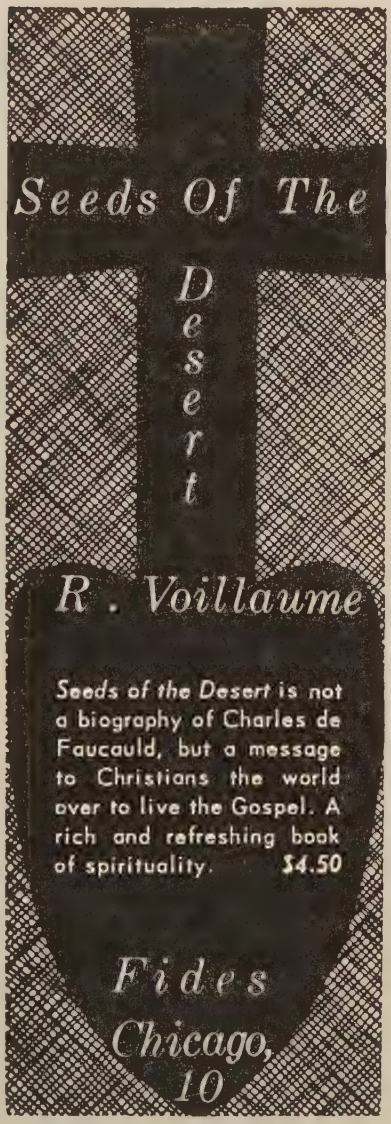
2. Is the bishopric a sacrament?

3. Can we really say that the average priest does not enjoy the fullness of the priesthood?

Many of the Fathers considered the questions a frank challenge to orthodoxy — whereas actually those very same questions have been debated for ages. After checking with a schoolman we come to these conclusions:

1. No one seriously questions the fact that a priest has the inherent power to confer Minor Orders and the Subdiaconate. Diaconate? Disputed. Priesthood? Not too much reason to say yes. However, it is not altogether clear that he cannot. To exercise such power, even *ad validitatem*, would require the permission of the Holy See, as we have it with Confirmation. Our friend inclined somewhat to the view that a priest can confer the priesthood (with special permission from the Holy See), but he did not think he could prove it beyond all doubt.

2. There is no doubt that the episcopacy is of divine institution. If the episcopacy adds power of orders to that of the priesthood, then it must be a sacrament. But if it does not — and there are plenty who think it does not! — then there is not much reason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why it should be a sacrament. You take it from there.

3. This is largely a question of terminology. It depends on what you mean. Suppose we take the view that the only difference between priest and bishop is this: that the bishop can exercise his power to ordain without any further permission or indult from the Holy See (potestas ordinaria) — whereas the simple priest, though having the power to ordain through his ordination as a priest, cannot even validly exercise that power without special permission or indult of the Holy See, then we can say that as far as the priesthood itself is concerned, the priest has the fullness of the priesthood as well as the bishop.

There would still be an important difference between priest and bishop, but the difference would not reside in the essence of the priesthood itself, but rather in the exercise of the priestly powers. We are inclined rather strongly toward this view of the priesthood.

Also, it is very likely that the Church has the power to bind up our priestly powers in such wise that we cannot use them validly; e.g. why could not the Church make it impossible for a priest to say Mass validly? We have never seen this discussed by theologians, but it seems implied in the words of Our Lord: "Whatsoever you bind on earth. . ."

It's an interesting science, theology, and it's remarkable what comes out in a theological discussion with an average group of priests.

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Correspondence

'The Truth About America'

I ENJOYED your editorial "The Truth About America" and you are right in everything you say. But there is something you are not sure of. I quote:

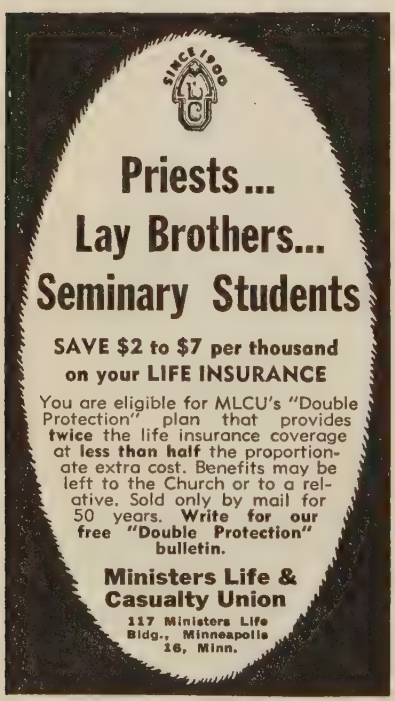
"Presumably, though, we are not sure, CARE sends nothing to Ireland, Portugal, or Spain."

I at least am sure, CARE does not care a bit about Spain. People of the mentality of CARE helped to destroy Spain with the aid of the International Brigade, but they would have nothing to do with its reconstruction and helping the poor who were made poor because they refused to embrace their poor Communistic ideals.

Two or three years ago I asked the CARE agency in Los Angeles to send a package to Spain. They answered that they did not send packages to Spain. Enclosed was a list of countries I could help: Israel, Yugoslavia, etc.

Sincerely yours in Xto.,

Joseph M. Lluent
St. Joseph's Church
Placentia, Calif.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A Catholic Book List

FATHER Gustafson's article in the April issue on the "Care" —U. S. I. A. "American Bookshelf," is a timely warning. I should like however to suggest a positive follow-through by calling attention to the fine Book List which the Catholic Students' Mission Crusade is sponsoring with our young folk. It is helping send Lumen, Image and other inexpensive but good books to specified persons and places throughout the world.

Instead of allowing our people to contribute to the dissemination of fog and poison gas, this—if you will pardon the mixed metaphor — looks like a nice candle to light.

Sincerely yours,

C. E. Elwell, Superintendent
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Thanking your reverence for your kind consideration, I am

Yours in the Immaculate Heart

Rev. Ray M. Gracia
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From Father Herbst

YES; the special rules for the Eucharistic fast in connection with the Easter Vigil have now been modified to bring them into line with the rest of the law. There were two such rules, which you pointed out to me. Both have been changed and in each case the change is in the direction of greater uniformity.

1. When the Easter Vigil Mass begins at midnight the rule for the Eucharistic fast is the same as for the midnight Mass for Christmas, i. e. the fast begins at 12 p. m. There is thus, in effect, no fast except from the beginning of the Mass.

Decretum, A. A. S., xlvi (1954), 142: Sacerdotes Missam vigiliae

paschalis media nocte celebraturi, itemque fideles in ea communicaturie ieiunium tenentur ad normam can. 808 et can. 858, sec. 1.

2. When the Easter Vigil is especially authorized to be held earlier on the evening of Holy Saturday — i. e. after 8 p. m. — then the rule for the Eucharistic fast is now the same as for other evening Masses: three hours from solid food and one hour from liquids, except, of course, natural water. The rules of the Instruction of the Holy Office on alcoholic liquids also apply.

Si Missa vigiliae, in casu quodam peculiari, iuxta n. II 4 "Ordinationum" S. Rituum Congregationis, ante medium noctem celebretur, normae Constitutionis.. "Christus Dominus" et Instructionis S. Officii erunt servandae.

In each case the rule is the same for both priests and people.

Best wishes in the Lord, and thank you for the compliment of reading my article in THE PRIEST.

Cordially in the Savior,

Father Winifrid Herbst
Lanham, Md.

Favors World Calendar

I WOULD like to add my voice to "Missionarius" of your May issue in favor of the World Calendar.

As he says, we don't know what we are missing by not plugging this sane, up-to-date and simplified calendar.

Anyone wanting information can get free literature by writing to the World Calendar Association,

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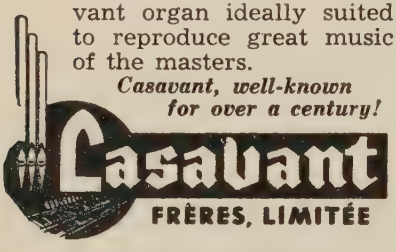

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Those in favor of simplifying the Breviary will find this a great step forward, since feasts and commemorations will be on the same day each year. Just the thought of doing away with the Ordo should put many priests behind this international movement (which, by the way, will be studied in the U. N. if enough show interest in it).

Yours sincerely in Christ,

Michael Windolph, O.F.M.
Franciscan Friary
Washington 17, D. C.

For The Childless

THE Church has a liturgical blessing for expectant mothers. In the new ritual there are two blessings for mothers after child-birth. But there is no consideration given to another group. What about those good Catholic couples who want children but are never blessed with offspring? Does it not seem that there should be a special blessing included in the ritual for such people? Many of them are heartbroken by their misfortune.

Is this omission an oversight, or is there some reason for it? If there is no objection on the part of the Church to such a blessing, how can we go about having one included?

I have no suggestion as to the wording of the proposed prayers, except that it might include mention of SS. Zachary and Elizabeth, and other similar persons who waited long for a child.

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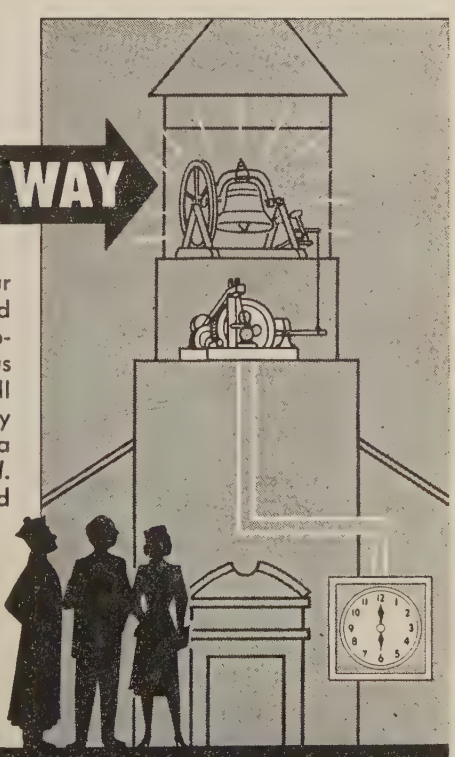

Ringing the Angelus reminds your congregation of Church and prayer. You can do this automatically with Verdin Angelus Ringers without touching a bell rope. Angelus rings accurately . . . on time . . . three times a day. *Present bells can be used.* Write today for catalog and full details.

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Church is interested in seeing children result from marriages. I respectfully suggest that an additional and very powerful proof of this would be a liturgical prayer for childless couples.

Sincerely yours in Christ,
Joseph Wimmers
Paintsville
Kentucky

Unsung Heroines

"POOR Josephine, she knew me well—and faith she ought to know;
For since the Bishop sent me here some thirty years ago,
My one and only manager, my right-hand man she's been,
I never had a word against my trusted Josephine."
— "Around the Boree Log"

KEEPING house for a priest is both a profession and an art. While all of us enjoyed her caricature in Julie, not one of us failed to respect her in Josephine. Notwithstanding the fact that she is "mistress of all she surveys" in prosperous city parishes where there are seven or eight priests and two or three maids, the priest's housekeeper excells where one priest governs a parish and the housekeeper is the factotum in everything else.

She is frequently required to be cook, weekday altarboy, janitress, guest mistress, telephone receiver, nursemaid, bookkeeper, etc. Who in the priesthood will dare disparage her? For a mere pittance she daily plods her weary way. She takes care of the altar linens, for she alone knows how they must be washed, folded, ironed. She keeps track of the leftover palms from year to year and can lay her hand on them come the next Ash Wednesday. Hers is a crucial job in Holy Week

After Christmas she sees to it that the crib set is carefully packed and put away — and on top of all that, she does the household chores, the parochial laundry, keeps the pastor, be he old or young, well fed and healthy, and then she is criticized — by whom? By a priest who hides his identity under an initial and thinks, despite human experience and divine mandate to the contrary, that a man *can* live alone. God help the artless pastor who thinks he can get along without "Faithful Josephine"!

My hat is doffed to the many Josephines who are in active service and may God rest the souls of those who have been called to their eternal reward, especially those whom it was my privilege to know in their chosen profession during the past 37 years. They are and were the unsung heroines of the Catholic Church.

Very truly yours,
Thos. P. Connelly
Frankfort, S. D.

How Did They Do It?

WHEN I read of the tremendous value of the Liturgy in the vernacular I marvel that the Holy Ghost has been so remiss and has done nothing about Latin hitherto. How in the world could He have expected St. Patrick, St. Augustine,

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Correspondence

St. Boniface, St. Gall, and a million other missionaries to do anything in their various corners of the world, without translating the Liturgy into a few thousand languages and local dialects? Hey? But cheer up. A change is coming says the vernacularist. "The times are out of joint. *O great delight*, that ever I was born to set them right."

H. D. Buchanan
St. Joseph Church
El Paso, Texas

Appeals

FOR some time now I have wanted to write you this letter. I was appointed two years ago immediately afer my ordination to the priesthood as Prefect of Discipline in our minor seminary in Baguio. Majority of our seminarians come from the different mission stations and sons of poor igorot families and therefore admitted free in our mission seminary. I am in need of many things — books and other literature for our library, clothes for boys and men, even used ones, black cassocks and surplices (medium sizes). I know that you will be willing to help us by the publication of my appeal in your wonderful magazine. THE PRIEST.

May I thank you in advance for the little help you are going to extend us? May God bless you and all the subscribers of THE PRIEST.

Gratefully in Jesus and Mary,

Pedro L. Rulloda
P. O. Box 55
Baguio City
Philippines

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Instead of a waxed taper, Will & Baumer's new Gas Candle Lighter uses *propane* gas to light the wick. The flaming jet—adjustable to a length of three inches—instantly ignites the candle. Gone is the fumbling and uncertainty often associated with lighting high altar candles. Even if wicks are hidden from view, bent or broken, the high heat intensity of the gas causes immediate combustion.

This unique new gas lighter is completely safe in trained hands. Several built-in safety features make this new gas type lighter far safer than old style lighters. Normal precaution is all that is necessary. Wall holder equipped with lock and key prevents the curious and unauthorized from tampering with the lighter.

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